

# Youth ! Arise, Awake and Adopt the Right Path of Life

(A compact Self-Guide for the modern students and youth on the "Right Path of Life" for laying a proper and strong foundation of life during their youth period and for living a successful, purposeful, prosperous, happy and peaceful human life upon this earth plane)

Volume - 8

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This book is meant for free distribution amongst the modern students and youth, with a fervent prayer to them to kindly study the book earnestly and carefully and put the knowledge gained from the teachings contained in the lessons of the book into practice in their day-to-day life sincerely and diligently, for their own highest good and supreme welfare.

Views of Students and Youth, Teachers and Professors, Educationists and Academicians, School, College and University Administrators, Editors of News Papers and all other Readers, on this book are humbly and earnestly invited in the following address:-

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## LESSON - 5

CELIBACY (BRAHMACHARYA) —  
THE BASIS OF SUCCESSFUL HUMAN  
LIFE, BOTH SECULAR AND  
SPIRITUAL

**CELIBACY (BRAHMACHARYA)****Chapter I****1. BRAHMACHARYA****(SWAMI SIVANANDA)****What Is Brahmacharya?**

Brahmacharya is purity in thought, word and deed. Brahmacharya is celibacy and continence. Brahmacharya includes the control of not only the sex or reproductive Indriya (organ) but also all other Indriyas. This is the definition of Brahmacharya in a broad sense of the term. Brahmacharya denotes the idea of Vedas and God. Brahmacharya includes character-building or right moulding of character. Brahmacharya is a *sine-qua-non* (most important). It is a great *desideratum* (a thing mostly desired). It is of vital importance. They say that “Knowledge is Power.” But I assert boldly with great assurance and practical experience that: “Character is Power” and that character is far superior to knowledge even.

Yama is the first step of Raja Yoga. It is the practice of Ahimsa, Satya, Asteya, Brahmacharya and Aparigraha (non-killing, truthfulness, non-stealing, celibacy and non-receiving of gifts). Among these, Brahmacharya is the most important. In Jnana Yoga, Dama (self-control) is the foundation for the student. In Mahabharata (Santi Parva), you will find: “Many are the branches of Dharma; but Dama is the basis of them all.” Brahmacharya is the vital subject for those who want success in material or spiritual life. Without it, a man is absolutely unfit for the worldly activities or spiritual practices.

Brahmacharya is the vow of celibacy in thought, word and deed, by which one attains Self-realisation or reaches Brahman. The term ‘celibacy’ is from the Latin *calebs*, unmarried, single and signifies the state of living unmarried.

Brahmacharya is a divine word. It is the sum and

substance of Yoga. Through Avidya, this is forgotten. It is the supreme Yoga which Lord Krishna emphasises repeatedly in his “Immortal Song” (The Bhagavad-Gita). In Chapter VI, Sloka 14, it is very clearly stated that the vow of Brahmacharya is necessary for meditation (*Brahmacharivrate sthitah*). In Chapter XVII, Sloka 14, He says that Brahmacharya is one of the requisites for the austerity of the body (Sarira Tapas). Now, we have another statement made in Chapter VIII, Sloka 11, that Yogis practise Brahmacharya in order to attain the goal spoken of by the knowers of Vedas. This is also found in Kathopanishad, Chapter I-ii-15.

God is Rasa. *Raso Vai Sah* - Rasa is Veerya (vital fluid or semen). You can get eternal bliss by the attainment of Rasa or Veerya only—*Rasohyevayam labdhva anandi bhavati*. Brahmacharya means the control of semen, the study of the Vedas and contemplation on God. As defined by Yajnavalkya:

*Kayena manasa vacha sarvavasthasu sarvada,  
Sarvatra maithunatyago brahmacharyam prachakshate.*

“Brahmacharya is abstaining from Maithuna (all sexual enjoyment) forever, in all places, and all conditions, either physically, mentally or in words.”

Veerya is attained only by your being established in Brahmacharya and vice versa. Brahmacharya is the Achara (conduct) by which you attain or reach Brahman (God, Existence) and so it is said: *Acharah Prathamam Dharmam* — the first and foremost duty of a Brahmachari is the attainment of Achara.

Brahmacharya is of two kinds, viz., physical and mental. Physical Brahmacharya is the control of body. Mental Brahmacharya is the control of evil thoughts. In mental Brahmacharya, no bad thoughts will enter the mind. The mental one is little more difficult than the physical; but through sincere exertion you can well be established in mental Brahmacharya.

You must keep up the idea of mental Brahmacharya always before you. Then you will realise it soon. There is no doubt of this.

Brahmacharya means control of not only the reproductive Indriya but also the control of all senses in thought, word and deed. The door to Nirvana or perfection is complete Brahmacharya. Complete celibacy is the master-key to open the realms of Elysian Bliss. The avenue to the abode of Supreme Peace begins from Brahmacharya or purity.

The gratification of every worldly desire is sinful; the flesh should be the abject slave of the spirit, intent upon unearthly things. Man was created for a life in spiritual communion with God, but he yielded to the seduction of evil demons who availed themselves of the sensuous side of his nature to draw him away from the contemplation of divine and lead him to the earthly life. Moral goodness, therefore, consists in renouncing all sensuous pleasures, in separating from the world, (mentally) through discrimination and dispassion, in living solely after the spirit, in imitating the perfection and purity of God.

Brahmacharya is a spring flower that exhales immortality from its petals. The special virtues of endurance and bravery are intimately connected with the cultivation of chastity. The technical meaning of Brahmacharya is self-restraint, particularly mastery or perfect control over the sexual organ or freedom from lust in thought, word and deed. Strict abstinence is not merely from sexual intercourse, but also from auto-erotic manifestations, from masturbation, from homosexual acts and from all perverse sexual practices. It must further involve a permanent abstention from indulgence in erotic imagination and voluptuous reverie.

Brahmacharya is the basis for the attainment of Kaya Siddhi (perfection of body). Complete celibacy must be observed. This is of paramount importance. By the practice of Yoga the semen becomes transmuted into Ojas Sakti. The Yogi

will have a perfect body. There will be charm and grace in his movements. He can live as long as he likes (Iccha Mrityu). That is the reason why Lord Krishna says to Arjuna: "*Tasmat yogee bhavarjuna* - therefore, become a Yogi, O Arjuna."

Brahmacharya is freedom from sexual thoughts and desires. It is the control of all Indriyas in thought, word and deed. It is meant for both men and women. Bhishma, Hanuman, Lakshmana, Mirabai, Sulabha and Gargi, were all Brahmacharins. Sankara says: "Brahmacharya or spotless chastity is the best of the penances. Such a celibate is God indeed!"

Brahmacharya is the basis of acquiring immortality. Brahmacharya brings material progress and psychic advancement. It is a potent weapon for waging war against the internal Asuras (devils), viz., Kama (lust), Krodha (anger), Lobha (greed), etc. It contributes perennial joy —uninterrupted and undecaying bliss. It gives tremendous energy, clear brain, gigantic will-power, bold understanding, retentive memory and good Vichara Sakti. Through Brahmacharya and Brahmacharya alone, you can have physical, mental and spiritual advancement in life.

Everyone of you should endeavour your level best to mould your character properly. Your whole life and your success in life entirely depends upon the formation of your character. All the great persons in this world have achieved their greatness through character and character alone. The brilliant luminaries of the world have won their laurels of fame, reputation and honour, through character and character alone.

### **Eight Angas of Brahmacharya**

The following are the eight Angas (limbs) of Brahmacharya. There are eight kinds of breaks, so to say, in the current of Akhanda Brahmacharya practice (practice of unbroken celibacy). You must avoid eight interruptions with great care,

sincere exertion and vigilant circumspection:

1. *Darshan* — Looking at the opposite sex.
2. *Sparshan* — Desire to touch, embrace or be near a person of the opposite sex.
3. *Keli* — Amorous sport (playing with him or her).
4. *Kirtan* — Praising his or her qualities to your friends.
5. *Guhya Bhashana* — Conversing with him or her in private.
6. *Sankalpa* — Lustful thought of a man or woman.
7. *Adhyavasayam* — The strong determination to have carnal knowledge with a man or woman.
8. *Kriya Nivritti* — Sexual enjoyment.

Only one who is free from all the above, can be called a true Brahmachari. A real Brahmachari should ruthlessly avoid all these eight breaks. A break in anyone of these vows is a break of Brahmacharya. The point should be very well borne in mind.

Manu says: “The students, as long as they are in school life, must get into the habit of controlling their sense-organs by giving up drink, meat, scents, flower-garlands, liquors and the opposite sex; hot things and all acts of violence, oil, Anjanam (eye-paste), the use of shoes, umbrellas, gambling, gossips, lies, looking at the opposite sex, hitting each other and sleeping together with others. The student should never, not even in dreams, let go his Veerya. If he does it willingly or knowingly, he fails in his duty. It is death to him. It is a sin. He is a fallen victim. By proper Sadhana, he should try to preserve the Veerya. **Through Brahmacharya and Brahmacharya alone you can get the physical, mental and the spiritual advancements in life.**”

### Veerya - The Vital Fluid

*Rasad raktam tato mamsam mamsanmedah*

*prajayate, medasosthi tatomajja, majja shukrasya sambhavah* — From food comes juice or chyle; from chyle, blood; from blood, flesh; from flesh, fat; from fat, bones; from bones, marrow; and lastly from marrow, semen.

The Veerya comes out of the very marrow that lies concealed inside the bones. It is found in a subtle state in all the cells of the body. Out of food is manufactured chyle. Out of chyle comes blood. Out of blood comes flesh. Out of flesh comes fat. Out of fat comes bone. Out of bone comes marrow (Majja). Out of marrow comes semen. These are the Sapta Dhatus that support this life and body. Mark here how precious semen is! It is the last essence. It is the Essence of essences.

Semen is the quintessence of food or blood. One drop of semen is manufactured out of 40 drops of blood according to modern medical science. According to Ayurveda, it is elaborated out of 80 drops of blood. Just as sugar is all-pervading in the sugar cane, butter in milk, so also, semen is pervading the whole body. Just as butter-milk is thin after the butter is removed, so also, semen is thinned by its wastage. The more the wastage of semen, the more is the weakness. In Yoga Shastras it is said, “*Maranam bindu-patanat jeevanam bindurakshanat*” — falling of semen brings death; preservation of semen gives life. Semen is the real vitality in man. It is the hidden treasure for man. It imparts Brahma Tejas to face and strength to the intellect.

The two testes or seeds that are located in the scrotal bag are called secretory glands. These cells of the testes have been endowed with the peculiar property of secreting semen from the blood. Just as bees collect honey in the honeycomb drop by drop, so also, the cells of the testes collect the semen drop by drop from the blood. Then this fluid is taken by the two ducts or tubes to the *vesiculae seminales*. Under excitement, it is thrown out by special ducts, called ejaculatory ducts, into the urethra where it is mixed with the prostatic juice. (For a detailed



description and functions of all these internal sexual organs, refer to any anatomy book). This knowledge is necessary. I will pass on to the most important portion —Sadhana or practical methods to preserve this vital fluid.

According to Ayurveda, semen is the last Dhatu that is formed out of Majja or marrow. From food, chyle (Rasa) is manufactured. Out of chyle comes blood (Rakta); out of blood comes flesh; out of flesh comes fat, out of fat comes marrow; out of marrow comes semen. These are the seven Dhatus. There are three divisions in each Dhatu. Semen nourishes the physical body, heart and intellect. That man who uses the physical body, heart and intellect, only can have perfect Brahmacharya. A Pahalwan or wrestler who uses his physical body only but keeps the intellect and heart undeveloped cannot expect to have full Brahmacharya. He can have Brahmacharya of the body only but not of the mind and the heart. The semen that belongs to the heart and mind will certainly flow out. If an aspirant does only Japa and meditation, if he does not develop the heart and if he does not practise physical exercise, he will have only mental Brahmacharya. That portion of the semen which goes to nourish the heart and body will flow out. But an advanced Yogi who dives deep in meditation will have full Brahmacharya even if he does not take physical exercise.

A tree draws the essence (Rasa) from the earth. It is circulated throughout the tree, its twigs, branches, leaves, flowers and fruits. The shining colour and life in the leaves, flowers, etc., is due to this Rasa. Similarly, the Veerya that is manufactured by the cells of the testes out of the blood gives colour and vitality to this body and different organs.

One of the students of Dhanvantari approached his teacher after finishing his full course of Ayurveda and asked him: “O Bhagavan! Kindly let me know the secret of health now.”

Dhanvantari replied: “This Veerya (seminal energy) is verily Atman. The secret of health lies in the preservation of this vital force. He who wastes this energy cannot have physical, mental, moral and spiritual development.”

If the spermatic secretion in men is continuous, it must either be expelled or reabsorbed. As a result of the most patient and persevering scientific investigations, whenever the seminal secretions are conserved and thereby reabsorbed into the system, it goes towards enriching the blood and strengthening the brain. Dr. Dio Louis thought that the conservation of this element is essential to the strength of body, vigour of mind and keenness of intellect. Another writer, Dr. E.P. Miller, writes: “All waste of spermatic secretions, whether voluntary or involuntary, is a direct wastage of the life-force. It is almost universally conceded that the choicest element of the blood enters into the composition of the spermatic secretion. If these conclusions are correct, then it follows that a chaste life is essential to man’s well-being.”

For protecting the semen, it is essential to wear always a strip of (dark-red coloured) cloth over the private part; for, there will be no night emission and growth of testicles. It is befitting for a celibate to wear always wooden sandals, as thereby the semen will be conserved, eyes will be benefited, life prolonged and holiness and lustre will increase.

When the Veerya is once lost, it can never be recouped in your lifetime by your taking any amount of Badam (almonds), nervine tonics, milk, cream, cheese, Chyavanaprasha or Makaradhvaja. This fluid, when preserved carefully, serves as a master-key for you to open the doors of the realms of God or Atman or Elysian Bliss and for all sorts of higher achievements in life.

### **The Vow of Brahmacharya**

The vow of celibacy will give you sure protection against

temptation. It is a strong weapon to attack lust. If you do not take a vow of celibacy, the mind will tempt you at any moment. You will have no strength to resist temptations and you will become a sure victim. He who is weak and effeminate is afraid of taking the vow. He brings in various excuses and says: “Why should I be bound by a vow? My will is strong and powerful. I can resist any sort of temptation. I am doing Upasana (meditation on God). I am practising will-culture.” He repents in the long run. He has no control over the senses. Only that man, in whom the subtle desire or the object to be renounced lurks in the corner of his mind, brings in such sort of excuses. You must understand rightly and have discrimination and dispassion. Then only your renunciation will be lasting and permanent. If renunciation is not the outcome of discrimination and dispassion, the mind will simply be waiting for an opportunity to get back the object that has been renounced.

If you are weak, take a vow of celibacy for a month and then extend it to three months. You will gain some strength. You will be able to prolong the period to six months. Gradually you will be able to extend the vow to one or two or three years. Sleep separately and do vigorous Japa, Kirtan and meditation daily. You will hate lust now. You will experience freedom and indescribable joy. Your partner in life also should do Japa, meditation and Kirtan daily.

## Chapter II 2. GLORY OF BRAHMACHARYA

(SWAMI SIVANANDA)

### Brahmacharya — A Sine Qua Non

Man has degraded himself to a great degree by becoming a puppet of passion. Alas, he has become an imitative machine. He has lost his power of discrimination. He has sunk into the most abject form of slavery. What a lamentable plight indeed! If he wishes to regain his lost divine state and Brahmic glory, his whole being must be transformed, his sex-desire must be completely transmuted, by entertaining sublime, divine thoughts and practice of regular meditation. Transmutation of sex-desire is a very potent, efficacious and satisfactory way for realising eternal bliss.

Brahmacharya is the very foundation of Yoga. Just as a house that is built on a rotten foundation will surely fall down, so also you will fall down from your meditation if you have not laid properly the foundation, viz., the attainment of perfect Brahmacharya. You may meditate for a period of twelve years and yet you will have no success in Samadhi —if you have not destroyed the subtle lust or the craving-seed that lingers in the innermost recesses of your heart. You will have to search out carefully this dire enemy — lust, that lies hidden in the various corners of the mind. You can detect its presence only if you are vigilant. Intense self-examination is very necessary. Just as powerful enemies can be conquered only if you attack them from all sides, so also, you can keep the powerful senses under control if you check them from all sides, from within and from without, from above and from beneath.

You must not labour under the delusion that you have eradicated the lust completely by adjusting the diet a bit, by practising Pranayama and by doing a little Japa; and then thinking you have nothing more to do. Temptation or Mara may overcome you at any

moment. Eternal vigilance and rigorous Sadhana are very essential. You cannot attain perfect Brahmacharya by limited effort. Just as a machine-gun is necessary to kill a powerful enemy, so also constant, vigorous, powerful Sadhana is necessary to annihilate this powerful enemy—lust.

You must not have false contentment of your little success in Brahmacharya. You must not be puffed up with pride for your little achievement in celibacy. If you are put to test you will hopelessly fail. You must be ever conscious of your shortcomings and you must constantly strive to get rid of them. Highest effort is necessary. Then only you will have sanguine success in this direction.

It is easy to tame a tiger or a lion or an elephant. It is easy to play with a cobra. It is easy to walk over the fire and drink the waters of the ocean. It is easy to uproot the Himalayas. It is easy to get victory in the battle-field. But, it is difficult to eradicate lust. But you need not despair even a bit. Have faith in God, in His Name and in His Grace. Lust cannot be completely uprooted from the mind except by the Grace of the Lord. You are bound to succeed if you have faith in Him. Now you can destroy lust in the twinkling of an eye. The Lord makes a dumb man to speak and a lame man to ascend a steep hill. Mere human effort alone will not suffice. The Divine Grace is needed. God helps those who help themselves. If you do total self-surrender, Mother Prakriti Herself does the Sadhana.

The senses are very turbulent. The powerful virus that causes syphilis is attacked on all sides by the doctor by various contrivances such as inunction or local rubbing, injection, mixture, powder, etc., so also the senses must be controlled by various methods such as fasting, restriction in diet, Pranayama, Japa, Kirtan, Meditation, Vichara or enquiry of “Who am I?”, Pratyahara or abstraction, Dama or self-restraint, Asana, Bandhas, Mudras (Hatha Yogic exercises), thought-control, destruction of Vasanas, etc.

A glutton can never dream of becoming a Brahmachari. Control of tongue is a *sine qua non*, if you want to observe the vow of Brahmacharya. There is intimate connection between the tongue and the organ of generation. Tongue is an organ of knowledge. It is born of the Sattvic portion of the water-Tanmatra. The organ of generation is an organ of action. It is born of the Rajasic portion of the water-Tanmatra. They are sister organs as the source is the same. If the tongue is stimulated with Rajasic food, at once the reproductive organ also gets excited. There should be selection and restriction in diet. The food of a Brahmachari must be simple, bland, spiceless, non-irritating and non-stimulating. Moderation in food is very necessary. Stuffing the stomach is highly deleterious. Fruits are highly beneficial. You should take food only when you are really hungry. The stomach will deceive you sometimes. You may have false hunger. When you sit for taking meals, you will have no appetite and no relish. Dietetic restrictions and fasting are very useful auxiliaries in controlling the carnal mind and in the attainment of Brahmacharya. You should not ignore or make light of them on any account.

### Importance of Brahmacharya

The Srutis declare “*Na-ayam atma balaheenena labhyah*” (This Atman is not attainable by a weak man). In the Gita (VIII-11) you will find “*Yadichhanto brahma-charyam charanti*” (that desiring which Brahmacharya is performed); “*Trividham narakasyedam dvaram nasanam-atmanah; Kamah krodhah-tatha lobhah-tasmad-etat-trayam tyajet* — O Arjuna! Triple is the gate of the hell, destructive of the Self—lust, wrath and greed; therefore, let man renounce these three” (XVI-21). “*Jahi shatrum mahabaho kamarupam durasadam*” — Kill this powerful enemy passion by the observance of Brahmacharya” (III-43).

No doubt, in the Yoga philosophy much stress has been laid on the importance of Brahmacharya. Mark what Siva Samhita says: “*Maranam bindupatena jivanam bindu dharanat.*” Death is hastened by letting out semen from the body; life is saved and

prolonged by preserving it in the body. Therefore, semen must be preserved very carefully.

“*Jaayate mriyate loke binduna natra samsayah. Etat jnatva sada yogee bindudharanam acharet.*” There is no doubt that people are born and live a healthy life by preserving semen and die prematurely for want of semen by letting it out of the body; knowing this the Yogi should always preserve semen and lead a life of strict celibacy.

The eminent European medical men also support the statements of Yogins of India. Dr. Louis says: “All eminent physiologists agree that the most precious atoms of the blood enter into the composition of the semen.” Dr. Nicole says, “It is a medical and physiological fact that the best blood in the body goes to form elements of reproduction in both sexes. In a pure and orderly life, the matter is reabsorbed. It goes back into the circulation ready to form the finest brain, nerve and muscular tissues. This vital fluid of man carried back and diffused through his system makes him manly, strong, brave and heroic. If wasted, it leaves him effeminate, weak and physically debilitated and prone to sexual irritation and disordered function, wretched nervous system, epilepsy and other various diseases and death. The suspension of the use of the generative organs is attended with a notable increase of bodily and mental and spiritual vigour.” Dr. Louis refers to the ideal, moral character of St. Paul and Sir Isaac Newton saying: “Debility of intellect specially of memory characterises the mental alienation of the licentious.”

‘Life of celibacy up to the 24th year, 36th year, 48th year is called inferior, middle and superior Brahmacharya respectively.’ According to the Vedas, “*Purushabhavah chaturvimshati varshani*”, which means up to the 24th year the life of celibacy should be observed.

Life of householder (Grihastha) up to 55th to 60th year, “*Panchashad vanam vrajet*” which means after 50 Aryans should go to Tapovan to seek God. Life of renunciation is to seek God or search for Truth up to the 75th year called Vanaprastha. Bhikshu life of mendicant is lived till death.

Nowadays children beget children. Early marriages have wrought physical degeneration and early loss of semen. Man with his boasted intellect has to learn lessons from birds and animals. Lions, elephants and other powerful animals have better self-control than men. Lions cohabit only once in a year. After conception the female animals will never allow the male animals to approach them till the young ones are weaned and they themselves become healthy and strong. Man only violates the laws of nature and consequently suffers from innumerable diseases. He has degenerated himself to a far lower level than animals in this respect.

Ahara, Nidra, Bhaya and Maithuna (food, sleep, fear and copulation) are common to both animals and men. That which differentiates a man from an animal is Dharma (righteousness), Viveka (discrimination) and Vichara Sakti (power of thinking). If he does not possess these higher faculties, he is also a two-legged animal.

Eminent doctors of the West say that various kinds of diseases arise from loss of semen particularly in young age. There are boils in the body, acne or eruptions on the face, blue lines around the eye, absence of beard, sunken eyes, pale face with anaemia (poverty of blood), loss of memory, loss of eye-sight, short-sightedness, discharge of semen along with urine, enlargement of testes, pain in the testes, debility, drowsiness, laziness, gloominess, palpitation of heart, dyspnoea or difficulty of breathing, phthisis, pain in the back, loins, head and joints, etc., weak kidneys, passing urine in sleep, fickle-mindedness, lack of thinking power, bad dreams, wet dreams, restlessness of mind, etc.

The future well-being of India entirely rests on Brahmacharya and Brahmacharya alone. It is the duty of Sannyasins and Yogis to train students in Brahmacharya, to teach Asanas and Pranayama and disseminate the knowledge of Atman far and wide. They can do a lot in improving the situation as they are whole-timed men. They should come out of their caves and Kutirs for Loka Sangraha. They should shake off their Maya Vaada a bit now. It is ‘*Sarvam khalvidam brahma*’ (All this is Brahman) now for them.

The duty of the parents, guardians, teachers and professors is, therefore, to lead a life of celibacy themselves and to train youngsters in Brahmacharya also. Training of youths means nation-building.

The importance of Brahmacharya was emphasised by our great Rishis. Lord Krishna therefore says that one on the path of Yoga should be with a heart serene, fearless and firm in the vow of Brahmacharya (Gita VI-14). Again He says emphatically that all those who wish to attain the goal should practise Brahmacharya (Gita VIII-11). It is not possible for you to enter the spiritual path that leads to union with God, unless and until you control lust and become established in Brahmacharya. If our mother-land wants to rise high in the scale of nations, her children, both male and female, should study the important subject of Brahmacharya in all its bearings, understand its supreme importance and observe this great Vrata (vow) strictly.

Any system of education which is not based on the principles of Brahmacharya, and has not in its curriculum a compulsory study of Sanskrit Literature will not be good for the Hindus. It is bound to fail! Those who are responsible for giving them a proper system of education are ignorant on this important point; and hence the numerous unfortunate experiments in education.

Without perfect Brahmacharya you cannot have substantial spiritual progress. There is no half-measure in the spiritual path.

Control the body first. Then purify your thoughts through prayer, Japa, Kirtan, Vichara and meditation.

Make a firm resolve “I will be a perfect Brahmachari from today.”

May the Lord give you spiritual strength to resist temptation and kill lust!

### Secret of Health and Longevity

Pure air, pure water, wholesome food, physical exercises, out-door games, walking with brisk steps, rowing, swimming, light games (like tennis, etc.), all contribute to the maintenance of good health, strength and a high standard of vitality. There are indeed many ways to gain health and strength. These ways are, doubtless, indispensably requisite. But Brahmacharya is the most important of all. Without Brahmacharya all your exercises are nothing. Brahmacharya is the master-key for opening the realms of health and happiness. It is the cornerstone of the edifice of bliss and unalloyed felicity. It is the only specific thing that keeps up true manliness.

The vital energy, the Veerya which supports your life, which is the Prana of Pranas, which shines in your sparkling eyes, which beams in your shining cheeks, is a great treasure for you. Remember this point well. Grasp fully the importance and value of this vital essence of life. Veerya is all-power. Veerya is all-money. Veerya is God. Veerya is God in motion. Veerya is God’s Vibhuti. Lord Krishna says in the Gita: “*Paurusham nrishu*” (I am the seed or virility in men). Veerya is the essence of life, thought, intelligence and consciousness.

Practice of celibacy augments immensely one’s mental energy and mental strength. Mental strength is far superior to physical strength. Look at Mahatma Gandhiji! Physically he was frail. But his tremendous mental strength was due to his Brahmacharya.

Abstinence or continence is the corner-stone or foundation on which the pedestal of Moksha stands. If the foundation is not very strong, the superstructure will fall down when there is heavy rain. Even so, if you are not established in Brahmacharya, if your mind is agitated by evil thoughts, you will fall down. You cannot reach the summit of the ladder of Yoga or the highest Nirvikalpa Samadhi.

He who has even a little bit of Brahmacharya will tide over a crisis of any disease very easily. If it takes a month for an ordinary man for recovery, this man will be completely alright in a week.

By the establishment of continence, vigour is obtained. The Yogi gets Siddhi (perfection) by attaining perfect mental and physical Brahmacharya. It helps him in achieving divine knowledge and other Siddhis. When there is purity, the rays of the mind are not dissipated. Focusing of the mind becomes easy. Concentration and purity go together. Although a sage talks a few words only, a deep impression is produced on the minds of the hearers. This is due to his Ojas Sakti which is conserved by the preservation of semen and its transmutation.

Practice of Brahmacharya gives strength (inner), good health, peace of mind and long life. It invigorates the mind and nerves. It helps to conserve physical and mental energy. It augments strength, vigour and vitality. It gives power to face the difficulties in the daily battle of life. A perfect Brahmachari can move the world and can command nature and the five elements like Jnana Deva.

Have you realised, my dear friends, the importance of Brahmacharya? Have you recognised, dear brothers, the true significance and glory of Brahmacharya? How can you expect to be strong and healthy if the energy that is acquired through various means with great difficulty and at a great price is wasted daily? It is impossible to be strong and healthy unless men and women and boys and girls try their level best to keep up Brahmacharya or the vow of celibacy.

### **Celibacy in the Different Religions**

Down the ages, the highest stress has been laid on Brahmacharya or sexual abstinence in every religion. Throughout folklore runs the idea that second-sight and the vision of supernatural are especially, if not solely, the privilege of celibates. Westermack favours the explanation that 'Pollution Destroys Holiness'. A tribe on the Rio Negro enjoined celibacy upon their Shamans because they believed that medicine will prove ineffectual if administered by a married man.

Lambichus states that the gods do not hear him, who invokes them, if he is impure from sexual connections. In Islam, strict continence is required on the pilgrimage to Mecca. It is required for the Hebrew congregation during the 'Theophany' at Sinai and before entering the temple. Ancient India, Egypt and Greece enforced the rule that the worshipper must abstain from intercourse with the opposite sex during and before worship. In Christianity, continence was required as a preparation for both Baptism and the Eucharist.

The highest type of Christian was a celibate. Christian teachers praised celibacy and marriage came to be in their eyes only a secondary good for those who were unable to serve continence. The bishops of the Greek Church are always celibates, being chosen from the monks.

The monk who lowers himself to touch a woman's person with corrupt thoughts, while he clasps her hand or keeps his hand on her hair or touches one part or another of her body, brings shame and degradation on the Order. The present ordination vow is to abstain from all sexual intercourse as long as life shall last.

The Jains force on their Munis the rule to abstain from all sexual relations; not to discuss topics relating to women; not to contemplate the forms of women. Lust is thus condemned: "Of the myriad vices, lust is the worst."

There are other rules subsidiary to his forbidding all actions of an unchaste kind, especially any act or word which might either lead to a breach of the principal rule or give rise to an impression outside the community, that it was not being strictly observed.

A Bhikshu is not to sleep in any place where a woman is present, or to preach the sacred doctrine in more than five or six words to a woman unless a grown-up man be present, or to exhort the sisters unless specially deputed to do so, or to journey along the same route with a woman. On his round for alms, he is to be properly clad and he is to walk with downcast eyes. He is not to accept a robe from any woman not related to him, except under specified conditions. He is not to sit in a secluded place with a woman, much less to touch or speak to her with impure intent.

Numa was said to have instituted the “Order of Vestal Virgins”. They remained unmarried for thirty years. Burial alive was the penalty for breaking the vow of chastity. The Virgins were distinguished by extraordinary influence and personal dignity. They were treated with marks of respect usually accorded to royalty; thus, on the streets, they were preceded by a lector and the highest magistrates made way for them. They enjoyed sometimes the exceptional privilege of riding in a carriage; at public games, a place of honour was assigned to them. And after death they, like the imperators, were allowed to be buried within the city, because they were above the laws. They enjoyed the royal privilege of mercy, for if they met a criminal on his way to execution, his life was spared.

The Buddhist “Order of Mendicants” was governed by the 227 rules of the Patimokha. Of these, the first four were of specific gravity. A breach of any one of the four rules involved expulsion from the order; and they were, therefore, called the Parajika or the rules as to acts involving defeat.

The first rule says: “Whatsoever Bhikshu—who has taken upon himself the system of self-training and rule of life, and has not

thereafter withdrawn from the training or declared his inability to keep the rule—shall have carnal knowledge of any living thing, down even to an animal, he has fallen into defeat, he is no longer in communion”. “Withdrawn from the training” was the technical expression for throwing off the robes, retiring from the order, and returning to the world, a step which any member of the order was at liberty to take at any time.

The Peruvian “Virgins of the Sun”—a type of priests—were punished with living burial if detected in misconduct.

### **Glory of Brahmacharya**

There cannot be any language without vowels. You cannot draw a picture without a canvas or wall or background. So also, you cannot have health and spiritual life without Brahmacharya. Brahmacharya brings not only spiritual power but great material progress and psychic advancements. Brahmacharya is the basis for acquiring Immortality. It is a substratum for a life of peace in Atman or Pure Spirit or Absolute Consciousness. It is the firm support for Brahmnishtha, which is eagerly longed for by sages, aspirants and Yogic students. It is the potent weapon for waging war against the internal Asuras (devils), Kama (lust), Krodha (anger), Lobha (greed), etc. It serves as a gateway for the bliss beyond. Even Rishis, Devas and Gandharvas (the denizens of the astral world) were at the feet of a true Brahmachari—a genuine and established celibate. With this power only, one has to open the Sushumna (the important psychic nerve-current that passes through the spinal column) and to allow the Kundalini to pass through it. Eight Siddhis and nine Riddhis roll under the feet of a true Brahmachari. They are ever ready to obey his command. The Lord of Death (Yama) flies away from him. Who can describe the magnanimity, majesty and true glory of a real Brahmachari?

Arjuna was a strong man but he became nervous and gave up his bow on the battle-field. At that time Lord Krishna explained to Arjuna the doctrines of Gita. This is due to the power of Brahmacharya.

Look at the activities of Bhishma! He possessed superhuman powers. He had tremendous will-power and physical strength. He could even shake the world with the tip of his little finger. He took the vow of life-long Brahmacharya. Because of his qualities the Devas (gods) cried out “Bhishma—the terrible”, while his original name was Devavrata. He had the power to die at will.

Indrajit had a boon of being invincible to all except to one who could abstain from all sorts of sensual enjoyments at least for a full 14 years. It was Lakshmana who was the cause for the death of Indrajit because of his power of Brahmacharya. Carrying a big mountain and other activities were nothing for Hanuman. All these were due to the power of Brahmacharya.

“*Brahmacharyena Tapasa Deva Mrityumupaghnata*” (The Vedas declare that by Brahmacharya and penance the Devas have conquered death). How did Hanuman become a Mahavira? It is with this weapon of Brahmacharya that he acquired unsurpassable strength and valour. That great Bhishma, the grandfather of Pandavas and Kauravas, conquered death by Brahmacharya. It is only Lakshmana, the ideal Brahmachari, who put down Meghanada, son of Ravana. It is through the force of Brahmacharya that Lakshmana was able to defeat that invincible Meghanada. The valour and greatness of emperor Prithviraj was due to the strength of Brahmacharya. There is nothing in the three worlds that cannot be attained by a Brahmachari. The Rishis of yore knew fully well the value of Brahmacharya and that is the reason why they have sung in beautiful verses about the glory of Brahmacharya.

Just as the oil comes in a wick and burns with glowing light, so also the Veerya or semen flows up by the practice of Yoga Sadhana and is converted into Tejas or Ojas. This nourishes the brain-cells. The Brahmachari shines with Brahmic Aura in his face. Brahmacharya is the bright light that shines in the house of human body. It is the fully blossomed flower of life around which the bees

of strength, patience, knowledge, purity and Dhriti (firmness) wander about humming hither and thither. In other words, he who observes Brahmacharya will be endowed with the above qualities. Scriptures declare emphatically: “*Ayustejo balam veeryam prajna sreescha yashastatha; Puram cha sat-priyatvam cha vardhate brahmacharyayaa*” (By the practice of Brahmacharya, longevity, glory, strength, vigour, knowledge, wealth, undying fame, virtues, devotion to Truth increase).

The intellect becomes sharp and clear by continence. Strength and Dhairya (fortitude) are obtained. He is a master of the three worlds. No Yoga or material or spiritual progress is possible without Brahmacharya. Brahmacharya is the most important virtue of Self-realisation.

A man who has the power of Brahmacharya can turn out immense mental, physical and intellectual work. He has a magnetic aura around his face. He can influence the people by speaking a few words, or even by his very presence. Look at Mahatma Gandhi! He had acquired this by constant and careful practice of Ahimsa (non-violence), Satya (truth) and Brahmacharya (celibacy). He wielded the world through this power alone.

It is needless to say that a true Brahmachari possesses tremendous energy, clear brain, gigantic will-power, bold understanding, retentive memory and good Vichara Sakti. Swami Dayananda stopped the carriage of a Maharaj. He broke the sword with his hands. This is due to his power of Brahmacharya. All the spiritual leaders have been true Brahmacharins. Jesus, Sankara, Jnana Deva, Samartha Ram Das were all Brahmacharins.

### **Brahmacharya—The All Important Factor**

There is no greater curse than the lack of self-restraint. There is no greater sin than the desire for copulation.

He who is calm and serene, who is endowed with wisdom of the Self, discrimination, dispassion and divine virtues becomes the guide for humanity.



Cosmic love is a great unifying force. Therefore cultivate cosmic love through selfless service, loving every creature on this earth.

Absolute Brahmacharya is the *sine qua non* of Divine Life or spiritual higher life. There is no half-measure in the spiritual path.

He who is free from lustful thoughts even in his dreams is a veritable God on this earth. He is worthy of the world's adoration.

Mere control of animal passion will not constitute Brahmacharya. This is incomplete Brahmacharya. You must control all the organs —the ears that want to hear lustful stories, the lustful eye that wants to see objects that excite passion, the tongue that wants to taste exciting things and the skin that wants to touch exciting objects.

A life of perfect Brahmacharya or celibacy in thought, speech and action is very necessary for attaining spiritual perfection and Self-realisation.

Spiritual path is full of set-backs. As you advance, the temptations and obstacles will be more. Kindle the fire of resistance. Take refuge in the Lord and His Name.

He who is without violence, and who is ever controlled in body, attains the eternal abode of immortal bliss.

Permit not the sensual objects to tickle your senses and nerves. Be a Dheera or a man of steadfastness. Practice of ethics will strengthen you.

There is no meditation for him who is not moral. There is no intuition for him who meditates not.

Meditation and virtuous life will enable you to enter the kingdom of Peace of the Eternal.

Brahmacharya is the Gateway to Moksha or eternal bliss. It bestows superhuman strength and supreme peace. He who is established in Brahmacharya can control anger and move the whole world. It is the basis for morality.

Brahmacharya or purity can be attained only through constant striving. It cannot be achieved in a day or week. Lust, is doubtlessly very powerful. It is your deadly enemy. But your most powerful friend is the Name of the Lord. It will destroy lust from its very root. So always recite and sing Ram, Ram, Ram.

Self-control must be your ideal. Self-control gives you immense inner spiritual strength. Therefore, practise self-control. Self-indulgence is not a safe-guard against involuntary dreams.

Dissipate not thy energy in sensual pleasures. Conserve thy energy. Do noble deeds and practise meditation. You will soon become a superman. You will commune with God and attain Divinity.

### Chapter III

## 3. BRAHMACHARYA FOR LONGEVITY

(SWAMI SIVANANDA)

### Secret of Longevity

It is on the mere attainment of establishment of Achara that you may be able to attain full age and eternal happiness. You can attain full age, even if you are devoid of all other qualities, by the establishment of Achara (good conduct) only. Achara is character-building. You must have a good character. Otherwise you will lose your Brahmacharya or Veerya, the vital energy, and thereby attain premature death. Srutis declare full life or age of one hundred years for a man. This you can attain only by the establishment of Brahmacharya.

You have to remember one thing more! The secret of longevity may be based chiefly upon discretion in the choice of food and drink, temperance, sobriety, chastity and a hopeful optimistic outlook on life; and so gluttons, drunkards, the idle, the dissipated or the lazy, cannot reasonably hope to attain full age.

“That one may attain to the age of one hundred years or more is no visionary statement. According to psychological and natural laws, the duration of human life should be at least five times the period necessary to reach full growth. This is a prevailing law which is exemplified in the brute creations. The horse grows for about four years and lives to be about 12 to 14; the camel grows for eight years and lives to be about 40; man grows for about 20 to 25 years, if accidents could be excluded, his normal duration of life should not be less than one hundred years,” so says Milton Severen of the West. Just compare this to the period of life declared by the Srutis, Puranas and the Shastras of the Hindus and the period of Brahmacharya as full 25 years. The period of growth for a

Brahmachari which can be established by the attainment of Veerya is to be had by the rigid attainment of Brahmacharya.

And so Patanjali Maharshi, writer of Raja Yoga or Ashtanga Yoga, says: “*Brahmacharya-pratishthayam veerya- labhah.*”

There are instances of men who have attained longevity and intellectual powers despite their loose, immoral ways. Obviously this is due to their Prarabdha. But they would have been still more powerful and brilliant had they possessed a good character and continence as well.

### Brahmacharya in Active Life

Practice of Karma Yoga is not possible without Brahmacharya. I have given here a short description of methods by which one can be established in physical and mental celibacy.

One of the students of Dhanvantari approached his teacher after finishing his full course of Ayurveda and asked him: “O Bhagavan, kindly let me know the secret of health now.” Dhanvantari replied: “This Veerya (seminal energy) is verily Atman. The secret of health lies in preservation of this vital force. He who wastes this energy cannot have physical, mental, moral and spiritual developments.”

If the Veerya is lost, Prana gets unsteady. Prana is agitated. The man becomes nervous. Then, the mind also cannot work properly. The man becomes fickle-minded. There is mental weakness.

The ignorant man is an instrument in the hands of his Samskaras and Karmas. He slowly gains strength by understanding his real essential nature by doing spiritual Sadhana, by removing the desires and egoism.

If the sexual energy is transmuted into Ojas or spiritual energy by pure thoughts it is called sex-sublimation in Western

psychology. Just as chemical substance is sublimated or purified so also the sexual energy is purified and changed into divine energy by spiritual Sadhana, by entertaining sublime, soul-elevating thoughts of Self or Atman. In Yoga it is called Urdhvaretas or one in whom the seminal energy has flown upwards into the brain as Ojas Sakti. There is no possibility of semen going downwards by sexual excitement.

The process of sex-sublimation is extremely difficult. It demands constant and protracted Sadhana and perfect discipline. That Yogi who has achieved perfect sublimation has perfect control over lust. There is no fear for his downfall. He is perfectly safe. This stage is a very high stage. A microscopic minority only have attained this sublime exalted state. Sri Sankara, Sri Dattatreya and Jnana Dev of Alandi had reached this stage.

That Yogi who has disciplined himself through ceaseless protracted Sadhana, continuous meditation, Pranayama and Atmic Vichara, the practice of Shama (serenity), Dama (self-control), Yama (vows) and Niyama (observances) is also safe, although he has not attained the stage of perfect sex-sublimation. He will have no attraction for ladies. He has thinned out the mind. The mind is starved to death. It cannot raise its hood. It cannot hiss.

This process of sex-sublimation is very difficult and yet it is most necessary for the aspirant in the spiritual path. It is the most important qualification for the Sadhaka, either in the path of Karma Yoga, Upasana, Raja Yoga or Vedanta. You must achieve this at any cost. You will surely attempt this in future births. But, why not now?

It is a fundamental pre-requisite for an aspirant. If one has this qualification or merit, all merits will cling to him. All good qualities will come by themselves.

It is quite possible for a man to practise celibacy while remaining in the world, albeit there are various sorts of temptations

and distractions. Many have achieved this in times of yore. There are many even at the present moment also. A well-disciplined life, study of religious scriptures, Satsanga, Japa, Dhyana, Pranayama, Sattvic and moderate diet, daily introspection and enquiry, self-analysis and self-correction, Sadachara, practice of Yama, Niyama, physical, verbal and mental Tapas in accordance with the teachings of the seventeenth chapter of the Gita, will pave a long way in the attainment of this end. People have an irregular unrighteous, immoderate, irreligious, undisciplined life. Just as the elephant throws sand on its own head, so also they themselves bring difficulties and troubles on their own heads on account of their foolishness.

Sex-sublimation is within your reach if you wish to attain it. The path is quite clear, straight and smooth, if you understand it, and if you apply yourself with patience, perseverance, determination and strong will, if you practise discipline of the Indriyas, right conduct, right thinking, right action, regular meditation, assertion, auto-suggestion and enquiry of "Who am I?" Atman is Nirvikara (formless). Feel this. Can there be any trace of lust or impurity in the eternal pure Atman?

Thou art Nitya, Suddha, Buddha, Mukta Atman (eternal, pure, perfect, all-wise, free Self). O sweet dear Paramananda! Feel this. Assert this birthright. Claim this hereditary property. You can even fight with that "Old Man of the Upanishads." Claim this birthright amidst typewriting, arranging chapters for the book and other multifarious works. This is better than cave-life. This is the dynamic, integral Yoga of Siva. This was the Yoga of Sri Sankara and Lord Buddha too.

### **Brahmacharya — Basis of Health**

"If the spermatic secretion in man is continuous; it must either be expelled or reabsorbed. Whenever the seminal secretions are conserved and thereby reabsorbed into the system, it goes towards enriching the blood and strengthening the brain." Doctor Dio Lewis taught that the conservation of this element is essential in

strengthening the body, vigour of mind and keenness of intellect. Another writer Dr. E.P. Miller declares, “All waste of spermatic secretions, whether voluntary or involuntary, is a direct wastage of life-force. It is almost universally conceded that the choicest elements of the blood enter into the composition of the spermatic secretion. If these conclusions are correct then it follows that a chaste life is essential to man’s well-being.”

Brahmacharya is the basis for the attainment of Kaya Siddhi (perfection of physical health). Complete celibacy must be observed. This is of paramount importance. By the practice of Yoga, the semen becomes transmuted into Ojas Sakti. All the cells are vivified or galvanised by the power of Ojas. The practice of Brahmacharya, Pranayama, Sirshasana and other Hatha Yogic Kriyas and meditation entirely renovates the system and gives new strength, vigour and vitality to the cells. The Yogi will have a perfect body. There will be charm and grace in his movements. He can live as long as he likes (Ichha Mrityu). That is the reason why Lord Krishna says to Arjuna: “*Tasmat yogee bhavarjuna—* Therefore, become a Yogi.”

## Chapter IV

### 4. BRAHMACHARYA AND EDUCATION

(SWAMI SIVANANDA)

#### Modern Education

If you compare the present system of education with our ancient Gurukula system, there is a wide gulf between the two systems. In the first place the present system of education is very costly. The moral side of education is absolutely ignored at the present moment. Every student in the Gurukula was pure. Every student had perfect moral training. This was the predominating feature of ancient culture. Every student had a knowledge of Pranayama, Mantra, Yoga, Asana, code of morals, Gita, Ramayana, Mahabharata and Upanishads. Every student possessed humility, self-restraint, obedience, spirit of service and self-sacrifice, good demeanour, politeness, courteous nature and last but not least, a desire for acquiring Atma Jnana.

Many college students of the present day do not possess any of these virtues at all. Self-control is a thing unknown to them. Luxurious living and self-indulgence begin from their very boyhood. Arrogance, impertinence, disobedience, are deep-rooted in them. They have become confirmed atheists and rank-materialists. Many are ashamed to say that they believe in God. They have no knowledge of Brahmacharya and self-control. Fashionable dress, undesirable food, bad company, frequent attendance at theaters and cinemas, applying Western manners and customs have rendered them weak and passionate. Brahma-Vidya, Atma-Jnana, Adhyatmic science, Vairagya, wealth of Moksha, Atmic peace and bliss are quite foreign to them.

Fashion, style, epicureanism, gluttony, luxury have occupied their minds. It is very pitiable to hear the life-history of some of the college students. In Gurukula, boys were healthy and strong and

lived long. It has indeed been detected that the health of the students has deteriorated throughout India. Moreover, the vices and bad practices which are ruining their health are on the increase. There is no ethical culture in modern schools and colleges. Modern civilisation has enfeebled our boys and girls. They lead an artificial life. Children beget children. There is racial degeneration. The cinema has become a curse. It excites passion and emotion. Nowadays, in cinemas vulgar scenes and immoral plays are enacted even when they show the stories from Mahabharata and Ramayana. I again have to reiterate with force that the present system of education in India needs a thorough drastic over-hauling immediately. Professors of some colleges insist on the students putting on fashionable dress. They even dislike students who wear clean but simple clothing. A great pity! Cleanliness is one thing and fashion is another thing. The so-called 'fashion' takes root in worldliness and sensuality.

### **Duty of Teachers and Parents**

A great onerous duty rests with the teachers and professors of schools in training the students in the path properly. They themselves should be strictly moral and pure. They should be endowed with ethical perfection. Otherwise it will be like the blind leading the blind. Before taking to the profession of a teacher, every teacher should feel the high responsibility of his position. Mere intellectual achievement in the art of delivering dry lectures alone will not adorn a professor.

When a student reaches the age of maturity, certain growths and changes take place in the physical body. Voice changes. New emotions and sentiments arise. Naturally they become curious. They consult the street boys. They are ill-advised. They ruin their health by vile habits. A clear knowledge of sexual health, hygiene, Brahmacharya, how to attain longevity, how to control passion, etc., should be imparted to them. Parents should teach their children the various stories from Mahabharata and Ramayana that relate to Brahmacharya and right conduct.

Parents should advise their children, often and often on the subject of Brahmacharya. This is their imperative duty. Candid talks to the boys and girls are very necessary when they are showing signs of puberty. There is no use of beating about the bush. Matters that relate to sex should not be kept hidden. It will only be a false modesty if the parents feel shy to talk to them on this most important subject. Silence will only excite their curiosity. If they can understand these things clearly in time, surely they will not be misguided by evil companions and they will not develop bad habits.

O Teachers and Professors! Wake up now! Train the students in the path of Brahmacharya and righteousness and morality. Make them true Brahmacharins. Do not neglect this noble work. You are morally responsible for this onerous work. This is your Yoga. You can have Self-realisation if you take up this work in right earnest. Be true and sincere. Open your eyes now. Explain to the boys and girls the importance of Brahmacharya and instruct them in the various methods by which they can preserve the Veerya, the soul-force or Atma Sakti that is hidden in them.

Teachers who have disciplined themselves first should first hold private talks with students and give them regular practical lessons on Brahmacharya. Rev. H. Pakenham Walsh, late Principal of S.P.G. College, Tiruchinapally, used to hold regular talks with students and give them regular practical lessons on Brahmacharya and self-control.

The future destiny of the world rests with the teachers and the students. If the teachers train their students in the right direction, in the path of righteousness, the world will be filled with ideal citizens, Yogins and Jivanmuktas, who will radiate light, peace, bliss and joy everywhere.

Magic lantern demonstrations (or video shows) on the subject of Brahmacharya, on the lives of Brahmacharins of yore, on the stories of Mahabharata and Ramayana, should be regularly

conducted in schools and colleges. This will be a great help in elevating and inspiring the students to a high moral standard.

Blessed is he who truly endeavours in making his students true Brahmacharins. Twice blessed is he who tries to become a real Brahmachari. May the blessings of Lord Krishna be upon them. Glory to the teachers, professors and students.

## **Chapter V**

### **5. BRAHMACHARYA AND URDHVARETA YOGI**

**(SWAMI SIVANANDA)**

#### **Who is a Brahmachari**

A Brahmachari is one who is attempting to realise Brahman by conducting a life of absolute celibacy. Brahmacharya is the conduct of leading a celibate life. The Anugita says: “One who has passed beyond all disciplinary action and rests in Brahman and moves about in the world as Brahman himself is called a Brahmachari.”

There are two types of Brahmacharins — the Naishthika, who is celibate all throughout his life, and Upakurvana, who will become a householder (Grihastha) after the completion of his religious study.

A true Brahmachari only can cultivate Bhakti. A true Brahmachari only can acquire Jnana. Without Brahmacharya no spiritual progress is possible. Therefore, I have given below some practical methods to get success in Brahmacharya.

Brahmacharya is absolute freedom from sexual desire and thoughts. A Brahmachari must be free from lustful looks always. Lord Jesus says: “If you have a lustful look, you have already committed adultery in your heart.” A true Brahmachari will not feel any difference in touching a woman, a piece of paper, a log of wood, or a piece of stone.

#### **Akhanda Brahmachari**

An Akhanda Brahmachari who has not allowed even a drop of semen to come out for a period of twelve years will enter into Samadhi without any effort. Prana and mind are under his perfect control. Bala-Brahmachari (Brahmachari from the very childhood) is a synonymous term for Akhanda Brahmachari. An Akhanda

Brahmachari has strong Dharana Sakti (power of grasping), Smriti Sakti (retentive memory) and Vichara Sakti (power of enquiry). An Akhanda Brahmachari need not practise Manana (reflection) and Nididhyasana (meditation). His intellect is pure and his understanding is clear. Akhanda Brahmacharins are very, very rare. But there are some. You can also become an Akhanda Brahmachari, if you attempt it in the right manner with earnestness. Mere matted hair, application of ashes to the forehead and body cannot make one an Akhanda Brahmachari. That Brahmachari who has controlled the physical body and his physical Indriyas (organs) but who constantly dwells in sexual thoughts is a confirmed hypocrite. He should never be trusted. He will become a menace at any time. He cannot be called a Brahmachari.

If you can remain as an Akhanda Brahmachari for a period of twelve years, you will realise God immediately without any further Sadhana. You have already achieved the goal of life. Mark here the word “Akhanda” (unbroken).

Become a Naishthika (lifelong) Brahmachari. Naishthika Brahmachari is one who takes a vow to remain as a celibate throughout his life. He may at once take Sannyasa also without entering the householder's life.

Dear Shyama! You are Naishthika Brahmachari, one who has taken the vow of remaining as a celibate in thought, word and deed, throughout your life. Now even the sun will tremble before you, because he is afraid of being pierced by you through your power of Brahmacharya. You are the glorious Sun of suns now.

### **Urdhvareta Yogi**

An Urdhvareta Yogi is one in whom the seminal energy flows upwards to the brain and is stored up as Ojas Sakti which is used for contemplative purposes in the practice of Dhyana. In an Urdhvareta Yogi the seminal energy is transmuted into spiritual energy (Ojas Sakti). The process of transmutation is termed sex-sub-

limation. An Urdhvareta Yogi will have no wet dreams. He not only converts the semen into Ojas, but checks through his Yogic power, through purity in thought, word and deed, the very formation of semen by the secretory cells of the testes or seeds. This is a great secret. Allopaths believe that even in an Urdhvareta Yogi, the formation of semen goes on incessantly and that the fluid is reabsorbed in the blood. This is a mistake. They do not understand the inner Yogic secrets and mysteries. They are in the dark. Their Drishti (vision) is concerned with the gross things of the universe. The Yogi penetrates into the subtle hidden nature of things through Yogic vision and Yogic Chakshus (inner vision of wisdom). The Yogi gets control over the astral nature of semen and thereby prevents the formation of the very fluid itself. According to Yogic Science, semen (Suklam) exists in a subtle state throughout the body. It is withdrawn and elaborated into gross form in the sexual organs under the influence of the sexual will and sexual excitement. To be an Urdhvareta Yogi is not merely to prevent the emission of gross semen already formed but to prevent its formation as gross seed.

An Urdhvareta Yogi will realise Brahman quickly. Mere Sravana (hearing of scriptures) is quite sufficient for him to obtain Brahma Anubhava or Atma Sakshatkara (Self-realisation).

If the sexual energy is transmuted into Ojas (spiritual energy) by pure thought, it is called sex-sublimation in Western psychology. Just as a chemical substance is sublimated or purified by raising by heat into vapour which again becomes solid, so also the sexual energy is purified and changed into divine energy by spiritual Sadhana, by entertaining sublime, soul-elevating thoughts of Self or Atman. In Yoga one is called Urdhvareta Yogi in whom the seminal energy has flown upwards into the brain as Ojas Sakti.

Ojas is spiritual energy that is stored up in the brain. By sublime thoughts, meditation, Japa, worship, Asana and Pranayama practice, the sexual energy can be transmuted into Ojas Sakti and stored up in the brain. This energy can be utilised for divine contemplation and spiritual pursuits.

Anger and muscular energy can also be transmuted into Ojas. A man who has great deal of Ojas in his brain can turn out immense mental work. He is very intelligent. He has a magnetic aura in his face and lustrous eyes. He can influence the people by uttering a few words. A short speech can produce tremendous impression on the minds of hearers. His speech is thrilling. He has an awe-inspiring personality. Sankara, an Akhanda Brahmacharin, worked wonders through his powers of Ojas. He did Dik-Vijaya and held controversies and heated debates in different parts of the country with the learned scholars through his powers of Ojas. A Yogi always directs his attention in the accumulation of this divine energy by unbroken chastity.

Preserve the vital fluid very, very carefully, my dear readers! Become an Urdhvareta Yogi through purity of thought, word and deed.

The body of a man who is truly an Urdhvaretas has the scent of lotus. A man who is not Brahmachari in whom gross semen is formed, may, on the other hand, smell like a buck goat. The semen dries up in those who practise Pranayama seriously. The semen-energy ascends up to the brain. It is stored up as Ojas Sakti (spiritual energy) and comes back as Amrita or nectar.

More energy is wasted during copulation. The whole nervous system is shaken or agitated during the act. But it is not so when emission occurs during the dreaming state. Further, the actual essence does not come out during wet dreams. It is only the watery prostatic juice with a little semen, that is discharged during nocturnal pollutions. When nocturnal emission takes place, the mind which was working in the inner astral body suddenly enters the physical body in an agitated condition. That is the reason why emission takes place suddenly.

The energy that is wasted during one sexual intercourse is tantamount to the physical energy that is spent in physical labour for ten days or mental energy that is utilised in mental work for three days, Mark how precious is the vital fluid semen!

Glory to those Yogis who have attained Urdhvareta or full sex sublimation and who are resting in their own Svarupa. May we all practise perfect celibacy through the practice of Sama (control of mind), Dama (control of senses), Viveka (discrimination), Vichara (enquiry), Vairagya (dispassion), Pranayama (breath-control), Japa (repetition of the Lord's Name), Dhyana (meditation) and reach the goal of life. May the Indweller of our hearts grant us spiritual strength to control the Indriyas (senses) and mind! May we all become full Urdhvareta Yogis like Sri Sankara, Sri Jnana Dev of yore! May their blessings be upon us all!

### **Thermometer in Brahmacharya**

A man has a thousand and one desires. But the central, strong desire is sexual desire. All hang on this central basic desire. Desire for money, desire for son, desire for property, desire for houses, desire for cattle, etc., come later on. Because the whole creation of this universe is to be kept up, God has made the sexual desire very, very powerful. Otherwise many Jivanmuktas would have cropped up quite easily, just as graduates from universities. It is easy to get University qualifications. It demands a little money, memory, intelligence and a little strain. But it is an up-hill climb to obliterate the sexual impulse. He who has completely eradicated lust and is established in mental Brahmacharya is Brahman or God Himself.

There is always a complaint amongst men that they do not get good success in Brahmacharya despite their earnest efforts and sincere practices. They get unnecessarily alarmed and discouraged. It is a sad mistake. There is a barometric reading and thermometric registration in the spiritual realm also. It is very subtle. The spiritual barometer registers or indicates advancement in mental purity even to the minutest degree. You want a Suddha Buddhi (pure intellect) to comprehend the degree or purity. Intense Sadhana, burning Vairagya and Mumukshutva (burning desire for liberation) bring in the highest degree of mental purity quickly.

Even if any one repeats Gayatri or Om for half an hour



daily, the spiritual thermometer registers at once a minute degree of Brahmacharya or purity. You are unable to note it on account of your impure Buddhi. Do Sadhana for one or two years regularly and then compare your present state of mind with that of the previous year. You will surely find a vast change. You will experience or feel more calmness, more purity and more force and strength. There is no doubt of this. A great deal of exertion is needed.

## **Chapter VI**

### **6. LUST AND PASSION**

**(SWAMI SIVANANDA)**

#### **Eradication of Lust**

A lustful man becomes shameless. A greedy man loses courage. An angry man loses his health. Therefore, destroy lust, greed and anger.

As long as lust smells sweet in your nostrils, so long you cannot entertain sublime, divine thoughts in your mind.

Give up tasty food, reading, conversation, imagination and associations that are likely to stimulate sexual desire.

Do not look at a woman with an evil eye. If she is old, treat her as your mother; if she is young, as your sister and if very young, as your child.

Lewdness or licentiousness is a very broad way to destruction or death. Be pure. Be chaste. Slay this licentiousness, the dire enemy of man.

#### **Power of Lust**

Lust is the greatest enemy on earth. It devours a man. A great deal of depression follows the sexual act. You have to exert a lot in earning money to please your wife and satisfy her wants and luxuries. You commit various sorts of sins in acquiring money. You mentally share her pains and sorrows and the pains and miseries of your children as well. You have to worry in a thousand and one ways in running the family. As two minds cannot agree, there will always be quarrels in the house. You have to unnecessarily multiply your wants and responsibilities. Your Buddhi (intellect) gets spoiled. On account of heavy loss of seminal fluid, you will suffer from disease, depression, weakness and loss of vitality. Consequently, you will have an early death. Therefore, become an Akhanda Brahmachari

(life-long celibate). Free yourself from all miseries, worries and troubles.

Energy expended in one sexual intercourse is tantamount to the expenditure of mental energy in mental work of 24 hours or to physical energy in physical labour of 7 days.

The fly runs towards the fire or lamp thinking that it is a flower and gets burnt up. Even so, the passionate man runs towards a false, beautiful form thinking that he can get real happiness and gets himself burnt in the fire of lust.

Man has degraded himself to a great degree by becoming a puppet of passion. Alas! He has become an imitative machine. He has lost his power of discrimination. He has sunk into the most abject form of slavery. What a sad state! What a lamentable plight indeed! If he wishes to regain his lost divine state and Brahmic glory, his whole being must be transformed; his sex-desire must be completely transmuted by entertaining sublime thoughts, and practice of regular meditation. Transmutation of sex desire is a very potent, efficacious and satisfactory way to realise eternal bliss.

When a man is excited by passion, the Prana is set in motion. Then the whole body obeys the dictates of the mind, just as the body of a soldier obeys the command of the commander. The vital air or Prana moves the internal sap or semen. The semen is put into motion. It falls downwards, just as the clouds burst into the rain water, just as the fruits, flowers and leaves of the tree drop down by the force of the blowing winds.

If the Veerya is lost, Prana gets unsteady. Prana is agitated. Man becomes nervous. Then the mind also cannot work properly. The man becomes fickle-minded. There is a mental weakness. There is no hope for you to have Self-realisation or knowledge of the Self, if you are not well-established in Brahmacharya. Brahmacharya is the master-key to open the realms of eternal bliss. Brahmacharya is the very foundation of Yoga. Just as a house that is built on a

rotten foundation will surely fall down, so also, you will fall down from your meditation if you have not laid proper foundation, viz., the attainment of perfect Brahmacharya. You may meditate for a period of twelve years and yet you will have no success in Samadhi, if you have not destroyed the subtle lust or the craving-seed that lingers in the innermost recesses of your heart.

You will have to search carefully for this dire enemy—lust—that lies hidden in the various corners of your heart. Just as the fox hides itself within the bush, so also, the lust hides in the substratum and corners of the mind. You can detect its presence only if you are vigilant. Intense self-examination is very necessary. Just as powerful enemies can be conquered only if you attack them from all sides, so also, you can keep the powerful senses under control if you attack them from all sides, from within and from without, from above and from beneath.

Regular meditation and Japa of Mantra, Sattvic diet, Satsanga, practice of Pranayama, Sirshasana and Sarvanga Asana, study of religious books, Vichara or enquiry into the nature of Atman or “Who am I?”, seclusion for three months on the banks of any holy river will entirely annihilate lust, however powerful the old Samskaras and Vasanas may be. Positive always overcomes negative. You need not be discouraged at any rate. Plunge yourself seriously in meditation, kill Mara (temptation) and come out victorious in the struggle. Shine as a brilliant Yogi. There is ever pure Atman. Feel this, O Visvarajan (emperor of the universe)!

Anger is nothing but a modification of passion like curd from milk. If passion is not gratified and if anyone stands in the way of his gratification of lust, the passionate man is sure to become indignant and furious. When the lustful man becomes furious, infatuated or full of delusion, confusion of memory, loss of reason, etc., follow in the wake and he perishes. When a man is furious, nothing in the world can stop his anger. He will speak harsh words and do anything. He becomes uncontrollable. The fight begins with

a few hot words and ends with Lathi (stick) blows, stabbing, free fights and murder.

There is no panacea more potent than Brahmacharya to eradicate the dire malady (lust) of ignorant persons and to make the aspirant well established in Brahman (Brahmasthan).

All sorts of sex-anomalies and evil habits of various sorts, masturbation, sodomy, etc., must be completely eradicated. They bring about total breakdown of the nervous system and immense misery.

A gentle man who has given up smoking and drinking, though married, wants to practise Brahmacharya. His wife has no objection, but he himself finds this discipline hard. His trouble is especially in the control of sight. "The street is my chief enemy," he said to me. This means that the eyes are attracted to well-dressed ladies. An aspirant says, "While I practised vigorously Pranayama, Japa and meditation, my mind was not polluted even if I saw half-nude young ladies. But when I left the practice I was not able to control my sight and I was attracted by well-dressed ladies in the streets and half-nude pictures that are pasted in front of picture houses. The sea-beach and the Mall road are my enemies."

Bhartihari says: "For food, I have what begging brings and that too tasteless and once a day; for bed, the earth; and for attendant, the body itself; for dress, I have a worn-out blanket made up of a hundred patches; still alas! Lust does not leave me."

Jerome writes to the Virgin Eustochium about his struggle for abstinence and the power of lust: "Oh, how many times, while in the desert, in vast solitude, which, burnt by the heat of the sun, offers but a horrible dwelling to monks, I imagined I was among the delights of Rome. I was alone, my limbs were covered by a wretched sack and my skin was as black as an Ethiopian's. Every day I wept and groaned and if I unwillingly was overcome by sleep, my lean body lay on the bare earth. I say nothing of my food and drink, for

in the desert even invalids have no drink but cold water. Well, I was out of fear of hell, had condemned myself to this prison, companion of scorpions and wild beasts, often seemed in imagination among a band of girls. My face was pale with fasting and my mind within my frigid body was burning with desire. The fire of lust would still flame up in a body that already seemed to be dead."

### Effects of Bad Company

What is the state of your mind when you attend a dance or Nautch party or when you read the Mysteries of the Court of London? What is the state of mind when you attend the Satsanga party of Swami Jayendrapuri Maharaj of Banaras or when you are at Rishikesh on the banks of the Ganga in a secluded place, or when you study the soul-elevating classical Upanishads? Compare and contrast your mental state. Remember that there is nothing so utterly ruinous to the soul as evil company. Aspirants should shun ruthlessly all sorts of evil company. They should not listen to the stories concerning women, the luxurious ways of rich persons, pungent food, vehicles, politics, silken clothing, flowers, scents, etc., because the mind gets easily excited. It will begin to imitate the ways of luxurious persons. Desires will crop up. Attachment will also come in. Immoral songs produce a very bad, deep impression in the mind. Aspirants should shun places where vicious songs are sung.

Obscene pictures, vulgar speeches and novels which deal with romance excite passion and produce ignoble, mean, undesirable sentiments in the heart; whereas the sight of a good picture of Krishna, Rama, Jesus or Buddha, and hearing sublime songs of Suradas, Tulasidas and other saints induce noble sentiments and sincere devotion in the heart, producing divine thrill and tears of joy with Prem (divine love) which elevate the mind to Bhava Samadhi (ecstasy) instantaneously. Do you see clearly the difference now?

Anything that brings impure thoughts in the mind is bad

company. O aspirants! Fly away from the company of worldly-minded persons. Get away from the bustle of cities and tumultuousness of the world. Those who talk of worldly affairs will quickly pollute you. Your mind may waver and begin to wander. You will have a downfall. If you go to some secluded place or live in the company of Sadhus, you will be far away from the danger zone. The magnetic aura and powerful thought-currents of developed adepts produce a tremendous influence on the mind of lustful people. Have constant Satsanga.

### **Wet Dreams and Spermatorrhoea**

More energy is wasted during copulation. The whole nervous system is shaken or agitated during this act. But it is not so when emission occurs during dream state. Further the actual essence does not come out during wet dreams. It is only the prostatic juice with a little semen that is discharged during nocturnal pollutions. This is also a constituent of the vital fluid, semen. This must be stopped.

A sexual act shatters the whole nervous system. There is excessive loss of energy. In a wet dream it may be the outflow of the prostatic juice only. Even if there is loss of the vital fluid, there is not much drain. The night discharges may not stimulate the sexual desire. But the voluntary copulation in the case of a sincere aspirant is highly detrimental to his spiritual progress. The Samskaras (impressions) created by the act will be very deep and it will intensify or strengthen the force of previous Samskaras that are already embedded in the sub-conscious mind and will stimulate the sexual desire. It will be like the pouring of ghee in the fire that is slowly getting extinguished. The task of obliterating this new Samskara will be an uphill work. You should completely give up copulation. The mind will try to delude you in a variety of ways by giving wrong counsels. Be on the alert. Do not hear its voice but try to hear the voice of conscience or the voice of the soul or the voice of discrimination.

Many young men are troubled by wet dreams or nocturnal emissions and spermatorrhoea. This dire disease, spermatorrhoea, has eaten away the very core of the heart of many brilliant youth, who were once very promising students during the beginning stages of their educational career. This terrible scourge has sapped the vitality or the very essence of many students and even grown-up people and has made them physical, moral and spiritual bankrupts. This deadly curse has stunted the growth of many young people and made them bemoan their past ignorant, vicious habits. This wretched malady has blighted the hopes of many a young person and brought despair, gloom, shattered health and dilapidated constitution.

I receive numerous letters of pathetic tales of dissipated, lost youth. The recent trend in the increase of vulgar, cheap and aphrodisiac literature and obscene films, both Indian and Western, has added to the miseries of misguided youth. Loss of the vital energy creates great fear in their mind. The body becomes weak, memory fails, the face becomes ugly and the young man is not able to remedy his pitiable condition due to shame. But there is no cause for despair. Even if a few of the hints in the following pages are observed, he will develop the correct attitude to life and will lead a disciplined spiritual life and ultimately attain supreme bliss.

### **Difference Between Physiological Pollution and Pathological Pollution**

Spermatorrhoea is involuntary seminal discharge. Nocturnal discharge, night pollution, Svapna-Dosha, wet dream are all synonymous terms. Ayurvedic doctors call this disease Sukra-Megha. This is due to the evil habits in youth. In severe cases, discharges occur in daytime also. The patient passes semen along with urine during micturition. If there is occasional discharge, you need not be alarmed a bit. This may be due to heat in the body, or the pressure of loaded bowels or bladder on the seminal bags. This is not a pathological condition.

Night pollution is of two kinds, namely, physiological pollution and pathological pollution. In physiological pollution, you will be refreshed. You should not be afraid of this act. You should not mind if the discharge of semen is very occasional. You need not worry about it. This is also a slight flushing of the apparatus or a periodical cleansing through a slight overflow from the reservoir in which the semen is stored up. This act may not be attended with evil thoughts. The person may not be aware of the act during the night. Whereas, in pathological pollution, the act is accompanied by sexual thoughts. Depression follows. There is irritability, languishment, laziness, inability to work and concentrate. Occasional discharges are of no consequence, but frequent nocturnal pollutions cause depression of spirits, debility, dyspepsia, low spirits, loss of memory, severe pain in the back, headache, burning of the eyes, drowsiness and burning sensation at urination or during the flow of semen. The semen becomes very thin.

### Causes and Consequences

Wet dreams and spermatorrhoea may be due to various causes like constipation, a loaded stomach, irritation-producing or wind-producing food, impure thoughts and long self-abuse done in ignorance.

Seminal weakness, nocturnal emissions, lascivious dreams and all other effects of an immoral life will surely lead one to a miserable state of living, if not checked by proper Sadhana. Nocturnal discharges can be easily checked by a few doses of *Camphor Monobromata pills* and other mixtures of *Spt. Camphor*, *Tr. Belladonna*, etc. But these medicines cannot produce a permanent cure. One can get a temporary relief during the time one takes the medicine. Even doctors of the West admit that such medicines cannot effect a permanent cure. The moment the medicine is discontinued, the patient will find his disease all the worse. In some cases, the patient becomes impotent by the use of these drugs. The only effective permanent cure can be had through the system

of ancient Yoga. *Naasti Yogat Param Balam*—There is no strength higher than that of Yoga. The different methods given in this book will enable you to get success if practised regularly.

Do not be carried away by the pompous advertisements made by quacks and charlatans. Lead a simple natural life. You will become all right soon. Do not spend any money in buying the so-called patent medicines and specifics. They are worthless. Quacks try to exploit the credulous and the ignorant. Do not go to the doctors. Endeavour to qualify yourself as your own doctor. Understand the laws of nature, the principles of hygiene and health. Do not trespass against the laws of health.

### A Warning Against Evil Sex Habits and Outbursts of Anger

Avoid all kinds of self-abuse. They drain away your vital energy and leave you like a dead man or like the sugar-cane from which the juice has been extracted. Veerya is indeed a priceless possession. Do not waste it for the sake of a momentary excitement and sensation.

Give up the evil habit at once. You will be entirely ruined if you continue the practice. Open your eyes. Wake up now. Become wise. Shun evil company. Do not cut jokes with women. Practise chaste look. Upto this time you were blind and ignorant. You were in the dark. You had no idea of the disastrous effects of this evil practice. You will lose your eyesight. You will have dimness of vision. You will have shattered nerves.

Do not look at the reproductive Indriya. Do not also touch the generative organ with your hands now and then. This will aggravate your Kama Vasana (sexual desire). When it gets erection, do Mula Bandha and Uddiyana Bandha. Repeat 'Om' mentally several times with meaning. Think of purity. Do twenty Pranayamas. The cloud of impurity will pass off soon.

Sexual excesses and outbursts of anger and hatred should be given up. If the mind is kept cool and calm at all times, you will

have wonderful health, strength and virility. Energy is depleted by fits of anger. The cells and tissues are filled with morbid poisonous materials when one loses his temper and entertains deep hatred. Various sorts of physical ailments crop up. The blood becomes hot and thin, and consequently, night pollution results. Various sorts of nervous diseases are attributable to excessive loss of the seminal energy and frequent fits of explosive anger or wrath.

### **Importance of Proper Food and Evacuation**

Most of the diseases take their origin in overeating. Observe moderation in diet. Avoid late suppers. The evening meal should be light and eaten before 6 or 7 p.m. If possible, take milk and fruits only at night. No solid or liquid should be taken after sunset. When you take milk, mix ginger essence in it. Or boil crushed ginger with milk before taking the milk. Give up hot chutneys, garlic, onion and pungent foodstuffs. Hot curries, chillies and chutneys make the semen watery and lead to frequent wet dreams. Take bland, soothing, non-irritating simple food. Give up smoking, liquor, tea, coffee, meat and fish.

When there is any inclination for micturition at night, immediately get up to empty the bladder. A loaded bladder is the cause for wet dreams. Before retiring to bed, answer the calls of nature. If there is severe constipation and the bowels are loaded, they will press the *vesiculae seminalis*, and consequently, there will be discharges at night.

To relieve constipation, the use of the enema is most essential. The use of laxatives is not of much benefit as it creates heat in the body.

Never stop the urge to answer calls of nature. If worms are present in the bowels, remove them by a dose of worm powder in the night and take a purgative of castor oil the following morning. This will keep the bowels regular.

Sometimes, the discharges take place on account of excess

of heat in the body, excess of walking or travel, eating a large quantity of sweetmeats or chillies and salt. Give up tea, coffee, chillies, excess of sweets and excess of salt. Avoid dainty dishes, sauces, savouries and pastries. Have occasional fasts, say, once a week. Do not drink even water on those fasting days. Do not ride too much on the bicycle.

Chew pieces of the yellow variety of Harad or myrobalan very often. When there is frequent discharge, dissolve two pinches of camphor in a cup of milk and take it occasionally at night. Take half a seer of milk in the early morning and half a seer at night.

### **Get Up Before 4 a.m.**

Night pollution generally occurs in the fourth quarter of the night. Those who are in the habit of getting up from bed between 3 and 4 a.m. and doing Japa and Dhyana can never fall a victim to nocturnal pollutions. Make it a point to get up at least at 4 a.m. regularly. Sleep on a coarse bed. Use rough mats.

Sleep on the left side. Allow the Solar Nadi, Pingala, to work throughout the night through the right nostril. In acute cases, sleep on the back until recovery.

If you are a married man, sleep in a separate room. You should never allow your wife to massage your legs at night. This is a dangerous practice.

For protecting the semen, it is essential to wear always a strip of cloth over the private part; for, there will be no night emission and growth of testicles. Therefore, always wear a Langoti or Kaupin or loin cloth. You will not get inflammation or any other disease of the testicles. This will help you in keeping up Brahmacharya. Wear a wet Kaupin at night when you go to bed, if the disease is very troublesome.

It is befitting for a celibate to wear always wooden sandals as thereby the semen will be conserved, eyes will be benefited, life prolonged and holiness and lustre increased.

### Take to the Name of the Lord

Practise Japa and meditation in the morning, as soon as you get up, for an hour or two. Also, do this before sleeping at 10 p.m. This is a great purifier. This will strengthen the mind and the nerves. This is the best remedy. If you get wet-dreams, have a plunge-bath in the morning. Do twenty Pranayamas. Repeat the Gayatri Mantra 108 times. Pray to the Sun, “*Punarmamaitu Indriyam. O Sun! Let my lost strength be restored.*”

Pray to the Sun in the early morning before sunrise: “O Lord Suryanarayana, the eye of the world, the eye of the Virat Purusha! Give me health, strength, vigour and vitality.” Do Suryanamaskara in the early morning. Repeat the twelve Names of the Sun at sunshine: “*Mitraya Namah. Ravaye Namah. Suryaya Namah. Bhanave Namah. Khagaya Namah. Pushne Namah. Hiranyagarbhaya Namah. Marichaye Namah. Savitre Namah. Adityaya Namah. Bhaskaraya Namah. Arkaya Namah.*” Bask in the Sun.

### The Benefits of a Hip Bath

Take cold hip baths by sitting in a tub of water and keeping the legs outside the tub. This is very invigorating and energising. A cold hip bath tones and soothes the nerves of the genito-urinary system and stops nocturnal discharges in an efficacious manner. This is a general nervine tonic as well, as all the nerves are braced up.

The hip bath can be conveniently managed at home in a big zinc tub. Aged persons and convalescents can use lukewarm water. Wipe the parts with a dry towel and put on warm clothing.

Or stand up to your navel in a river, lake or tank for half an hour. Repeat ‘Om’ or the Gayatri or any other Mantra. Rub the lower part of the abdomen or belly with a coarse Turkish towel or a piece of Khadi cloth several times. This can be practised twice daily, morning and evening, in the summer season.

Cold douches, spinal douches and cold shower bath are of immense use in the practice of Brahmacharya. Shower baths can

be easily installed at home by fixing the spray apparatus to the tap.

Sirshasana, Sarvangasana, Siddhasana, Sukha-Purvaka Pranayama and Uddiyana Bandha are all very effective in eradicating spermatorrhoea. Practise them and realise the incalculable benefits. Practise deep-breathing and Bhastrika Pranayama. Take long walks. Take part in sports.

### Some Helpful Suggestions

Complete cure may take at least one to six months, according to the intensity of the disease. If the disease is of long standing, the cure may take a long time, as Nature’s processes are slow, though sure. Whenever you are haunted by sensual thoughts, you should try to replace them by holy thoughts about your favourite deity.

Let any disease be there. Ignore it. Deny it. Think and meditate on the pure Self. Keep yourself fully occupied. Do not give room for the mind to think of the body or the disease. This is the treatment for any kind of disease. Sing Hari’s Name in a variety of ways. When you are tired, take to the study of religious books. Do selfless service. Run in the open air. Swim in the river. Remove the stones and pebbles lying on the roads. Write down your Ishta Mantra in a notebook for one hour.

Purify the mind by cultivating devotion to God. Do Japa and meditation. Study spiritual books. Pray to God. Observe Brahmacharya. Do not mix unnecessarily with women. See only the Divine Mother in them. Develop Atma-Bhava in all.

Avoid cinema, novels, newspapers, bad company, evil talks. Do not look into the mirror frequently. Do not use scents or fancy clothings. Do not attend dance or music parties. Do not look at mating of animals and birds.

Root out love of leisure and ease. Overcome laziness and always keep the body and mind engaged in some useful work. Keeping the mind constantly engaged is one of the great secrets of

Brahmacharya. Lead a disciplined, rigorous life. Do not brood over the disease too much. It will pass off. When bad thoughts appear in the mind, repeat the Name of God and pray to Him. Ultimately, the Lord's Divine Grace and helping hand is the sure antidote for all diseases. Rely on God. Be devoted to purity and piety. Cherish sublime thoughts. Read sacred literature. Naught shall assail you.

This weakness will pass away. Do not be anxious, worried and depressed over it. Depressing thoughts are dangerous. Worry will only weaken you more. Learn lessons from the past and be benefited therefrom. Do not brood over the past and be weakened. Change your angle of vision. Practise enquiry. Meditate on the advantages of celibacy. Think of the lives of Akhanda Brahmacharins like Hanuman, Bhishma and others. Think of the evils of a sensual life—loss of health, shame, disease and death. Cultivate discrimination. You are the child of the Lord of the universe. The bliss is within you. There is not an iota of pleasure in sense objects. Dissociate yourself from the body; identify yourself with the Lord. If your mind is pure and healthy, your body too will be pure and healthy. Therefore, forget the past and take to a new, better life of virtue and spirituality, love of God and aspiration for the higher divine life. Learn to find taste in divine life. Do more Sadhana with greater intensity. You will be a completely changed and blessed person.

1. Avoid indigestion and over-eating. 2. Take long brisk walks. 3. Use enema. 4. In empty stomach, twice daily, take the juice of lemon in warm water with honey. 5. In lieu of the evening meal, take milk and fruits. Add ginger powder to milk. 6. Drink Tulasi (holy basil) decoction prepared as follows: Boil little ginger, pepper, Tulasi leaves in a glass of water. Strain, add thin milk and a little sugar.

May the divine splendour shine in your face! May the Lord bless you with health and long life, peace, prosperity and Kaivalya!

A Jnani will have no wet dreams. He who is established in Brahmacharya will not get even a single bad dream. Dream serves

as a criterion to judge our mental state or the degree of mental purity. If you do not get impure dreams, you are growing in purity.

### **Evils of Immoral Life**

What do we find in these days? Men and women, boys and girls, are drowned in the ocean of impure thoughts, lustful desires and little sensual pleasures. It is highly deplorable indeed. It is really shocking to hear the stories of some boys. Many college students have personally come to me and narrated their pitiable lives of gloom and depression, brought about by heavy loss of semen by unnatural means. Their power of discrimination (Viveka) has been lost owing to sexual excitement and lustful intoxication. Why do you lose the energy that is gained in many weeks and months for the sake of little momentary pleasures?

A good bit of energy is wasted during copulation. The whole nervous system is shaken or affected during the act. Bad memory, premature old age, impotence, various sorts of eye-diseases, and various nervous diseases are attributable to the heavy loss of this vital fluid. It is greatly shocking indeed to see many of our youths walking with tottering steps, with pale, bloodless faces owing to loss of this vital fluid instead of jumping hither and thither with agile, nimble steps with vigour and vitality like the squirrel.

Those who have lost much of their Veerya (vital fluid) become very irritable for little things. They lose their balance of mind quickly. Little things upset their minds. Those who have not observed celibacy become slaves of anger, jealousy, laziness, fear, etc. If you have not got your senses under control, you venture to do foolish acts, which even children will not dare to do.

Mark carefully the evil after-effects that follow the loss of seminal energy. Persons are physically, mentally and morally debilitated because of the want of Brahmacharya or wasting the seminal power by so many chances for nothing. The body and mind refuse to work energetically. There is physical and mental lethargy.



You experience much exhaustion and weakness. You generally take recourse to drinking milk, eating fruits and aphrodisical confections, etc., to make good the lost energy. Remember that these things can never, never repair the loss. Once lost, it is lost for ever. You will have to pass your lives in a gloomy manner, dragging, of course, a dreary, cheerless existence. Physical and mental strength will be diminished day by day.

Cleanliness of life is very necessary for physical and spiritual growth. Boys and girls suffer in silence on account of ignorance, on account of misuse of bodily parts which constitute a definite drain upon the vitality and this retards normal mental and physical progress. When the human system is deprived of its natural secretions, there must be a corresponding decline in nervous energy. This is the reason why functional disorders develop. The number of wrecks is increasing.

Young boys suffer from anaemia, bad memory and debility. They have to discontinue their studies. Diseases are increasing. Thousands of injections have come into the pharmacy, hospitals and dispensaries. Thousands of doctors have opened their clinics and shops. Yet, misery is increasing day by day. People do not get success in their enterprises and business. What is the reason for this? The reason is not far to seek. It is because of wastage of the vital force or semen, through evil habits and immoderate sexual intercourse. It is because of an unclean mind and unclean body.

If a man wishes to prosper in life, he must give up gambling, drinking, prodigality, excessive sleep, drowsiness, fear, anger, indolence and procrastination. The vital forces, when conserved properly, become transmuted into wonderful energy and strength. It will augment your will-force, faculties and capabilities. You will have a dynamic personality. You can work wonders in any walk of life.

Teachers and parents should give proper instructions to boys and girls as to how they should lead a clean life of Brahmacharya.

They should get rid of a false sense of modesty and shame. They are a good deal responsible for the ignorance of the boys and girls. There has been more suffering caused by ignorance of these matters than anything else. You are paying the price of ignorance, the false modesty, that matters of sex and sexual physiology should not be discussed. The teachers and parents should diligently watch the conduct of children. They should clearly impress on their minds the vital importance of clean life of Brahmacharya and the dangers of an unclean life. Pamphlets on Brahmacharya should be freely distributed to them.

When the impurities emerge from the subconscious mind and come to the surface of the conscious mind with formidable force, do not try to resist them. Repeat your Ishta Mantra. Do not think of your defects or evil qualities much. It is enough if you introspect and find out your defects. Do not try to attack the evil qualities. Then, they will show their long faces. Do not worry yourself, "I have got so many defects and weaknesses." Positive always overcomes negative. Cultivate Sattvic virtues. Through meditation and by the development of positive qualities, through Pratipaksha Bhavana method, all the negative qualities will die of themselves. This is the right method.

### **Evil Thoughts**

An evil thought enters the mind and there comes an erection of the Indriya (organ). Is this not a marvel! Because this occurs very often, it does not appear to you as a miracle or a marvel. One mighty Sun appears and the whole world is illumined. This is also a great marvel, wonder of wonders. Because this happens daily, you have taken it as a common occurrence. One Jnana Surya, the Atman, illumines all minds. This is a Marvel of marvels. You have ignored this vital point on account of your ignorance. Mind is a great electric battery. It is a big dynamo indeed. It is a power-house. The nerves are insulated-wires to transmit the electric currents, nerve impulses to various organs, tissues and the extremities, hands, legs, feet, etc.

If you keep lemon juice or tamarind juice in a gold cup, it is not spoiled or tainted. If you keep it in a brass or copper vessel, it gets spoiled and becomes poisonous. Even so, if there are some Vishaya Vrittis (sensual thoughts) in the pure mind of a person who practises constant meditation, they will not pollute and induce Vikara (passionate excitement). If there are sensual thoughts in persons with impure minds, they cause excitement in them at once when they come across sensual objects.

There are some internal thorns such as lust, anger, jealousy, greed, hypocrisy, pride, cunningness, diplomacy, etc. There are external thorns also, such as bad company, obscene pictures, novels, vulgar songs, talkies, etc. Anything that brings impure thoughts in the mind is bad company in a broad sense. Even a Rishi was excited at the sight of pairing of two fishes.

There is a vibration of thought in the mind owing to the vibration of psychic Prana. This force of thought is transmitted with a tremendous lightning speed along the nerves to the organs. The physical body is fleshy mould prepared by the mind in accordance with the Samskaras and Vasanas for its own experience and enjoyment. The mind sways the organs of an undisciplined passionate man who has boisterous revolting Indriyas. It becomes an obedient faithful servant of a trained, developed Yogi.

An ever-vigilant Brahmachari should always watch his thoughts very carefully. He should never allow even a single bad thought to enter the gate of the mental factory. If his mind is ever fixed on his Dhyeya or Lakshya or object of meditation, there is no room for the entry of an evil thought. Even if an evil thought has entered the trapdoor of the mind, he should not allow the mind to assume a mental state with this idea. If he falls a victim, the thought-current will be transmitted to the physical body. Burning of the Indriyas and the physical nervous system will follow. This is a serious condition.

The bad thought should be nipped in the bud by supplanting counter divine thoughts. It should not be allowed to penetrate the physical body. If your will is strong, the evil thought can be driven at once. Pranayama, vigorous prayer, Vichara, Atmic contemplation, Saguna meditation, Satsanga, etc., can nip the evil thoughts in the bud at the threshold of the mental factory. The combat will be keen in the beginning. When you become purer and purer, when your will-power develops, when you develop more Sattva or purity and when you have a habitual meditative mood, you will be established in physical and mental Brahmacharya. Understand the power of thought and utilise it profitably. Understand the ways of the mind. Learn how to use the pure will. Become a vigilant, dexterous watchman of your thoughts. Curb them before they raise their heads out of the mind through skill and wisdom.

### Entertain Divine Thoughts

It is the mind that really does all actions. A desire arises in your mind and then you think. Then you proceed to act. The determination of the mind is put into action. First there is Sankalpa or thought and then comes action. Therefore, do not allow the sexual thoughts to enter the mind. No space is empty at any time. This is the law of nature. If one thing is removed from a place, immediately another comes to take its place. The same law holds good in the case of the inner mental world also. Therefore, it is necessary to entertain sublime divine thoughts to replace evil thoughts. "As you think, so you become." This is the immutable psychological law. The vicious mind is gradually divinised by entertaining divine thoughts.

*"Yanmanasa dhyayati tad vacha vadati yad vacha vadati tat karmana karoti* — that which is thought of is spoken by the tongue; that which the tongue speaks of, the organs of action do." That is the reason why it is said in the Vedas: *"Tanme manah shuddhasankalpamastu* — Let my mind think of auspicious things." Entertain sublime divine thoughts. The old evil sexual thought will gradually vanish, just as the old nail in a plank is driven away by inserting over it a new nail.

The eye is the window of the mind. If the mind is pure and calm, the eye also is calm and steady. He who is established in Brahmacharya will have lustrous eyes, sweet voice and beautiful complexion.

### **Fashion — A Terrible Curse**

He who wears simple dress, who is free from this terrible scourge of fashion only can do Karma-Yoga. One should be fully aware of the disastrous effects of fashion. People are dying for fashion. Gents and ladies have become absolute slaves of fashion. If there is slight error in the cutting of a gown or uniform, there are damage suits in courts in London and Paris against tailors. Even Delhi and Mumbai have become Paris nowadays. You can see the multifarious fashions in the evening. Fashion consists in half-nudity. They will call this scientific, hygienic ventilation of the exposed parts. Half the chest, half-arms, half-legs must be exposed. This is fashion. They have full control over their hairs. This is their Siddhi or psychic power. They can cut it and dress it in any way they like in a hair-dressing saloon. Fashion increases and excites passion.

Even a poor lady at Delhi pays one hundred rupees for making a simple ordinary frock. She never thinks a bit how her husband will be able to manage all these things. Poor husband! a slave of passion! a miserable soul! borrows here and there something, takes bribes in various ways and pleases his wife anyhow with an outward smile and an inward burning resentment. He kills his conscience, destroys his intellect and walks self-deluded in this world, and gets carbuncles and pyorrhoea as a result of his bad actions. He cries when he is in trouble: "I am a great sinner. I cannot bear this pain. I have done many bad actions in my previous birth. O Lord! forgive me, save me." But he never tries a bit to improve his lot in this birth.

The whole world can be clothed out of the cuttings of the vain, fashionable people. Money is wasted enormously in fashion.

Man wants after all very little on this earth, a pair of ordinary clothes, four breads and a tumbler of water. If this money that is wasted in fashion is utilised in virtuous actions, in charity and service of society, man will be transmuted into Divinity. He will be in the enjoyment of eternal peace and bliss. What do you see now, instead, in fashionable people? Restlessness, anxiety, worry, fear, depression and pallor of face. They may be dressed in silken gowns or dinner suits in up-to-date fashion and style with stiff double collar ties and bows. But you see in their faces cheerlessness and ugliness. The canker of worry, greed, passion and hatred has eaten the very core of their hearts.

If you ask a Baron of England to remove his boots and hat when he is about to enter a Hindu temple, he feels he has lost all personality. Look at the vanity of an egoistic man. A small piece of leather, a card-board covered with a cloth make up a mighty Baron; minus these he dwindles into an airy nothingness. There is no spirit or strength in him. The pulse fails at the wrist. He cannot talk now with the same force. The world is full of people with a small heart and little understanding. They imagine that turbans and fashionable long coats, hats and boots constitute a big man. A really big man is one who is simple and free from egoism and Raga-dvesha (likes and dislikes).

Why do ladies and gents put on fashionable dress? They want to appear as big people in the eyes of others. They think they will get respect and honour by putting on fashionable dress. The wife wants to appear beautiful in the eyes of her husband. She wants to attract him. The husband puts on fashionable dress to attract his wife. The sister of ill-fame wants to get more customers by putting on fashionable dress. This is all delusion. Can a fashionable dress give real beauty? This is all artificial decoration, temporary false glittering, decaying false beauty! If you possess good virtues such as mercy, sympathy, love, devotion and forbearance, you will be respected and really honoured. This will give everlasting beauty even though one is clad in rags.

Fashion is a terrible curse. It is a dreadful enemy of peace. It infuses evil thoughts, lust, greed and devilish tendencies. It fills the mind with worldly taints. It begets poverty. Fashion has made you beggar of beggars. Annihilate this desire for fashion to the very root. Wear simple clothing. Have sublime thinking. Do not keep company with fashionable people. Remember those saints who led a simple life and those living persons of today who are very simple. Simplicity will cause piety. It will infuse divine thoughts. You will be free from worry and unnecessary thoughts. You can devote more time to divine contemplation and spiritual pursuits.

A Sattvic man or lady is really beautiful. He or she does not require any artificial decoration with gold pins, with nose screws or with any ornament or fashionable dress. Millions of people are attracted unconsciously towards them, even when they are in very poor dress.

How simple was Mahatma Gandhi in his dress! He had a loin cloth only. How simple was Ramana Maharshi! He had a Koupeen only. A loin cloth and a Koupeen were their personal effects. They did not want suit-cases or trunks to carry their dresses. They were as free as a bird. Avadhutas like Krishnashram of Gangotri, Brahmendra Saraswati of Sendamangalam, Salem, Tamil Nadu, had not even a Koupeen. They were absolutely nude. They were in the same state as they were when they were born.

This body is like a big wound or ulcer with various filthy discharges. It has to be bandaged simply with any piece of cloth. Silken, laced borders, frills, etc., are not necessary. It is the height of folly to decorate this filthy perishable compound of flesh and bone with artistic borders. Have you realised your foolishness now? Stand up. Give up fashion now. Take a vow. Give me a definite promise that you will use simple clothing from this very second.

You came naked. You will go naked. Your silken waist-thread and upper-cloth even will be snatched for the use of your grand-children, when you are on the death-bed.

Why, then, do you make these ceaseless selfish efforts for earning money and preparing fashionable dress? Realise your folly. Learn to discriminate. Get wisdom of the Self and rest in everlasting Peace.

O fashionable man! O fashionable woman! O ye slayers of inner Atman! Why do you waste your time, energy and life in vanity, in running after fashionable dresses? This is highly preposterous. The beauty of beauties, the undecaying source of beauty, the everlasting beauty is ever shining in the chambers of your hearts. The whole beauty of this world is a mere shadow or reflection of the fountainhead of beauty. Purify your heart. Control your mind and senses. Sit quietly in a room and meditate on this beauty of beauties—your immortal friend, Atman, or the highest Self. Realise this Self. Then and then alone you are really happy. Then and then alone you are really rich. Then and then alone you are really a big man.

### **Passion**

Any strong desire is passion.

Passion is an intense or overpowering feeling, such that the mind is as if passively swayed by it. Any intense or inordinate, continuous affection or impulse as the passions of love, pride, jealousy, avarice, etc., specifically, ardent affection for one of the opposite sex, is passion. Amorous feeling is passion. A fit of intense and furious anger is also passion.

Passion is an emotion by which the intellect is swayed. The object of strong desire is passion. We say: 'Music becomes a passion with Ram.'

Passion is an enemy of peace, devotion and wisdom. If you do not have victory over passion, it will annihilate your happiness, health and peace.

He who is ruled by passion is the worst of slaves. Passion is like a convulsive fit. It is a momentary excitement. It weakens you after enjoyment.

Passion is like an unruly horse. Govern it through prudence, dispassion and discrimination and grow wiser and better. Deliver yourself from passion and you will be free.

Destroy your ruling passion, your master passion first. Then all other passions can be easily annihilated.

A dictator or king rules the people, but passion rules the dictator or the king. A sage or a Yogi alone is a master of the passion. He alone is ever happy, blissful and peaceful.

Your headstrong passion shuts the door of the illimitable kingdom of Bliss. Slay this passion and enter the domain of Bliss.

The strongest of animal passions is that with which you cling to life mundane.

Have passion for God-realisation. This will kill all animal passions.

### Conquest of Passion

In the broad sense, passion means any strong desire. There is passion for service of country in patriots. There is passion in first class aspirants for God-realisation. In some people there is a strong passion for novel-reading. There is passion for reading religious books. But generally in common parlance, passion means lust or a strong sexual appetite. This is a physical craving for sexual or carnal gratification. When any sexual act is repeated very often, the desire becomes very keen and strong. The sexual instinct or the reproductive instinct in a man involuntarily prompts him for sexual acts for the preservation of his species.

Passion is a Vritti or modification that arises from the mind-lake when the Rajo-Guna predominates. It is an effect or product of Avidya (ignorance). It is a negative Vikara (impurity) in the mind. Atman is ever pure. Atman is Vimala or Nirmala or Nirvikara (free from impurity). It is Nitya-Suddha (eternally pure). Avidya Sakti (force of ignorance) has taken the form of passion for keeping up

the Lila of the Lord (Divine sport). You will find in the 'Chandipath' or 'Durga-sapta-sati': "*Ya devee sarva-bhuteshu kamarupena samsthita, namastasyai namastasyai namastasyai namo namah*— I bow to that Devi who has taken the form of passion in all these beings."

Passion is in a seed-state in young boys and girls. It does not give them any trouble. Just as the tree is latent in the seed, so also, passion is in seed-state in the minds of children. In old men and women passion gets suppressed. It cannot do any havoc. It is only in young men and women who have reached adolescence that this passion becomes troublesome. Men and women become slaves of passion. They become helpless.

Rajasic food such as meat, fish, eggs, Rajasic dress and Rajasic way of living — scents, novel-reading, cinemas, talk on sensual things, bad company, liquors, intoxicants of all descriptions, tobacco, etc., excite passion. It is very difficult to understand, even by the so-called educated person, the fact that there is supersensual happiness in Atman which is independent of sensual objects.

They experience the Atmic bliss daily during deep sleep. They rest in their own Self daily at night. They crave for it. They cannot remain without it. They prepare nice bedding and pillows to enjoy the bliss of Atman where the Indriyas do not play; where the mind gets rest and the two currents of attractions and repulsions do not operate. They say every morning: "I had a sound sleep last night. I enjoyed it. I did not know anything. There was no disturbance. I went to bed at night and got up only at seven in the morning." Yet, they forget everything. Such is the force of Maya or Avidya. Mysterious is Maya! It hurls down a man into an abyss of darkness. Man again starts his sensual life from the morning. There is no end.

Some ignorant people say: "It is not right to check passion. We must not go against nature. Why does God create young beautiful women? There must be some sense in His creation. We

should enjoy them and procreate as many children as possible. We should keep up the progeny of the life. If all people become Sannyasins and go to forests, what will become of this world? It will come to an end. If we check passion, we will get disease. We must get plenty of children. The happiness of married life cannot be described in words. There is happiness in the house when we have abundant children. It is the be-all and end-all of life. I do not like Vairagya (dispassion), Tyaga (renunciation), Sannyasa and Nivritti.” This is their crude philosophy. They are the direct descendants of Charvaka and Virochana (materialistic philosophers). They are life members of the Epicurean school of thought. Gluttonism is their goal of life. They have a very large following. They are friends of Satan (evil). Admirable is their philosophy!

When they lose their property, wife and children, when they suffer from an incurable disease, they will say: “O God, relieve me from this horrible disease. Forgive me for my sins. I am a great sinner.”

Passion should be checked at all costs. Not a single disease comes after checking passion. On the contrary, you will get immense power, joy and peace. There are also effective methods to control passion. One should reach Atman beyond nature by going against nature. Just as a fish swims up-stream in a river, so also you will have to move against the worldly currents of evil forces. Then alone you can have Self-realisation. Passion is an evil force and it should be checked if you want to enjoy undecaying Atmic bliss.

Sexual pleasure is no pleasure at all. It is attended with dangers, pain, fear, exertion and disgust. If you know the science of Atman and Yoga, you can very easily control the dire malady which is passion. God wants you to enjoy the bliss of Atman which can be had by renouncing all these pleasures of this world. The opposite sex and wealth are the instruments of Maya to delude you and entrap you into the nets. If you wish to remain always as a worldly man with low thoughts, debasing desires, you can by all means do so.

You are at perfect liberty. You can marry three hundred and sixty-five wives and procreate as many children. Nobody can check you. But, you will soon find that this world cannot give you the satisfaction you want, because all objects are conditioned in time, space and causation. There are death, diseases, old age, cares, worries and anxieties, fear, loss, disappointment, failure, abuse, heat, cold, snake-bites, scorpion-stings, earthquakes, accidents, etc. You cannot at all find rest of mind even for a single second. As your mind is filled with passion and impurity, your understanding is clouded and your intellect is perverted now. You are not able to understand the illusory nature of the universe and the everlasting bliss of Atman.

Passion can be effectively checked. There are potent methods. After checking passion, you will enjoy real bliss from within, from the Atman. All men cannot become Sannyasins. They have various ties and attachments. They are passionate and therefore they cannot leave the world. They are pinned to their wives, children and property. Your proposition is wholly wrong. It is Asambhava (impossible).

Have you ever heard in the annals of world history that this world had become vacant as all men were Sannyasins? Then why do you bring in this absurd proposition? This is an ingenious trick of your mind to support your foolish argument and satanic philosophy which has passion and sexual gratification as its important tenets. Do not talk like this in future. This exposes your foolishness and passionate nature. Do not bother yourself about this world. Mind your own business. God is All-powerful. Even if this world is completely evacuated, when all people return to forests, God will immediately create crores of people by mere willing, within the twinkling of an eye. This is not your look-out. Find out the method to eradicate your passion.

The population of the world is increasing by leaps and bounds. People are not religious even a bit. Passion is reigning supreme in all parts of the world. The minds of people are filled

with sexual thoughts. The world is all fashion, restaurants, hotels, dinners, dances and cinemas. Their life ends in eating, drinking and procreating. That is all. The food production is inadequate to meet the demands of people. There is likelihood of severe famine and pestilence. Mother of the world sweeps away the extra population when the supply or production of food cannot meet adequately their demands. People are trying to have birth-control methods, or check pessaries, French leathers, rubber goods, injection and application of protargol jellies. These are foolish attempts. No one has succeeded till now. Even a single spermatozoa has got tremendous power of movement. Further, the seminal energy is wasted. There is conservation and transmutation of this energy into Ojas by the practice of celibacy. People are wasting their money in these useless contraceptives. The whole world is under a tremendous sexual intoxication. The so-called educated persons are no exceptions to this rule. All are deluded and move in the world with perverted intellects. Poor miserable specimens of humanity! My sympathies are with them. May God elevate them from this quagmire and open their eyes towards spiritual realms! Self-restraint and celibacy are the only effective natural methods in birth-control.

Early marriages form a menace to society. It is indeed an evil. India is filled with young widows. Many young men in whom there is a spiritual awakening write to me in pitiable words: "Dear Swamiji, my heart throbs for higher spiritual things. My parents forced me, much against my will, to marry. I had to please my old parents. They threatened me in various ways. I now weep. What shall I do now?" Young boys, who have no idea of this world and this life are married when they are eight or ten years of age. We see children begetting children. There are child-mothers. A boy of about eighteen has three children. What a horrible state of affairs! There is no longevity. All are short-lived. Frequent child-bearing destroys the health of women and brings in a host of other ailments.

A clerk who gets a salary of Rs. 500 has six children at the age of 30. Every two years there is an addition. He never thinks, "How shall I maintain such a big family? How shall I educate my sons and daughters? How shall I arrange for the marriage of my daughter?" At the heat of sexual excitement, he repeats the same ignoble act again and again. He has not a bit of self-control. Lions visit their partners only once in a year. It is only man with his boasted intellect that breaks the rules of health and has become a criminal in this direction. He will have to pay a heavy penalty in the near future, for violating the laws of nature.

You have adopted various habits from the West in matters relating to dress and fashion. You have become a vile imitation. They, in the West, do not marry unless they are able to maintain a family decently. They have got more self-restraint. They first secure a decent station in life, earn money, save something and then only think of marriage. If they have not sufficient money, they remain bachelors throughout their lives. They do not want to bring forth beggars into this world just in the same manner as you do. He who has understood the magnitude of human suffering in this world will never bring forth even a single child from the womb of a woman.

When a man with a poor salary has to maintain a big family, he is forced to take bribes. He loses his sense and power of understanding and is prepared to do any kind of mean act to collect money. The idea of God is forgotten. He is swayed by passion. He becomes a slave to his wife. He bears with a shrug of his shoulder her taunts and scolding when he is unable to supply her demands. He has no knowledge of the theory of Karma, Samskaras and the working of the inner mental factory. The evil habits of taking bribes, cheating others and telling lies, are imbedded in the subconscious mind and is transferred to every physical body in its future births. Will a man who knows this immutable law of Samskaras ever do wrong deeds? A man by his wrong actions spoils his mind and becomes a thief or a cheat in the coming births also. He brings in his

old thoughts and feelings which are by nature devilish. He should be very careful in his thoughts, feelings and actions. He should always watch his thoughts and actions and entertain divine thoughts, sublime feelings and do noble actions. Action and reaction are equal and opposite. One should understand and remember this law. Then he will not do any wrong action.

Throughout the Gita the one ringing note that arrests the imagination and mind of the readers is that the man who has calmed his passionate nature is the most happy man in this world. It is also very, very easy to control passion which is your deadliest enemy if only you take this subject very seriously and apply yourself to spiritual Sadhana wholeheartedly with single-minded devotion and concentration.

Nothing is impossible under the sun. Dietetic adjustment is of paramount importance. Take Sattvic food such as milk, fruits, green dal, barley, etc. Give up pungent foods such as curries, chutneys, chillies, etc. Take a simple diet. Do Vichara. Chant 'Om'. Meditate on Atman. Enquire 'Who am I?' Remember that there is no Vasana in Atman. Passion belongs to the mind only. Sleep separately. Get up at 4 a.m. Do the Japa of Maha Mantra or 'Om Namah Shivaya' or 'Om Namo Narayanaya' according to your taste, temperament and capacity. Do meditation on the Divine attributes such as Omnipotence, Omniscience, Omnipresence, etc. Study one chapter of the Gita daily. Make it a point not to tell lies even at the cost of death itself. Fast on Ekadasi days or whenever your passion troubles you. Give up novel-reading and cinema-going. Spend every minute profitably. Practise Pranayama also. Study my book 'Science of Pranayama'. Do not look at women with passionate intents. Look at your toes when you walk along the streets and meditate on the form of your deity. Repeat always your Guru Mantra even while walking, eating and working in the office. Try to see God in everything, keep the daily diary regularly and send it to your Guru for review at the end of every month. Write down your Guru Mantra

daily in a clean note book for an hour and send the notebook to your Guru.

You will be able to control passion if only you strictly adhere to the above instructions, to the very letter. You can laugh at me if you do not succeed. Blessed is the man who has controlled his passion for he will soon have God-realisation. Glory unto such a soul!

Practise Sirshasana, Sarvangasana and Siddhasana simultaneously with Pranayama. These are all highly useful in the conquest of passion. Do not overload your stomach at night. Night meals should be very light. Half a seer of milk or some fruit will constitute a good regimen or menu at night. Have the motto: '*Plain living and high thinking*' engraved in letters of gold in the forefront of your conscience.

Study select works of Sankaracharya such as Bhaja Govindam, Maniratna Mala or Prashnottari, Viveka Chudamani, etc. Read with care 'Vairagya Shataka' of Bhartrihari. They are all very elevating and inspiring. Practise always Atma Vichara. Have Satsanga. Attend Kathas, Sankirtan and philosophical discourses. Do not be too familiar with anybody. Familiarity breeds contempt. Do not multiply friends. Do not court friendship with women. Do not also be very familiar with them. Familiarity with women will eventually end in your destruction. Never forget this point. Friends are your real foes.

Avoid looking at the opposite sex with lustful intents. Entertain Atma Bhava or the Bhava of mother, sister or Devi. You may fail many times. Again and again try to realise this Bhava. Whenever the mind runs towards the opposite sex with lustful thoughts, have a definite clear-cut photo in the mind, of the flesh, bone, urine and faecal matter of which man and woman are composed. This will induce Vairagya in the mind. You will not commit again the sin of unchaste look at anybody. It takes some time, no doubt.



Inflict self-punishment if the mind runs towards the opposite sex with lustful idea. Give up night meals. Do twenty Maalas of Japa more. Hate lust but not women or men. Always wear a Koupeen (Langoti).

Gradually give up salt and tamarind. Salt excites passion and emotion. Salt excites and strengthens the Indriyas. Renunciation of salt brings in a cool condition of the mind and the nerves. It helps meditation. You will suffer a bit in the beginning. Later on you will enjoy a saltless diet. Practise at least for six months. In this way you will be able to realise your own Svarupa very quickly. All that is wanted of you is sincere and earnest effort. May Sri Krishna give you courage and strength to tread the path of spirituality and attain the goal of life!

### **Self-Control**

Self-control is control or restraint exercised over one's self.

Self-control is the power or habit of having one's inclinations and emotions, desires and appetites, senses and mind under control.

Control yourself first. Then you can control others.

Self-control clears the mind, strengthens judgment and elevates your character. It gives you freedom, peace, bliss and joy. It strengthens your will.

He who conquers himself is greater than the commander-in-chief who conquers a country.

Self-control is the master-key that opens the realm of eternal bliss and immortality.

There is no triumph more glorious than that of victory obtained over your own self.

Control your senses and mind. You will attain Self-realisation.

Obtain self-mastery. Conquer thyself. Till you have done this, you will only be a slave of the senses.

He who is subject to his passions is the worst slave on the surface of this earth. He who rules his passions, desires, cravings and senses is the real king of kings. He is the Supreme Ruler or President of Self-Government. Crowns and sceptres are nothing for him. He is the best Government.

Every temptation that is resisted, every evil thought that is subdued, every desire or craving that is destroyed, every bitter word that is withheld, every wrong action that is checked, paves a long way to the attainment of everlasting peace and bliss.

He who can command and govern himself can govern and command others.

Self-control gives you power to withstand trial, to bear suffering and to face danger.

Self-control leads to the highest merit. Self-control is the eternal duty of man. Self-control surpasses all merit in charity and study of the Vedas.

Self-control increases your energy. Self-control is highly sacred. Through self-control you will be purified of all your sins, and gifted with energy and character. You will acquire the highest blessedness.

There is no other duty equal to self-control. Self-control is the highest virtue in the world. Through self-control you can enjoy the highest happiness both in this world and in the next. Gifted with self-control you will win great virtue.

The self-controlled man sleeps happily and awakes happily and moves in the world happily. He is always cheerful. Self-control is the best of all vows.

The man who is without self-control always suffers misery. He brings upon himself many calamities, all begotten by his own faults.

Forgiveness, patience, abstention from injury,

impartiality, sincerity, control of the senses, cleverness, mildness, modesty, firmness, liberality, freedom from anger, contentment, sweetness of words, benevolence, freedom from malice—all these combined make up self-control.

It also consists of respect for the preceptor and mercy for all. The man of self-control avoids both adulation and slander. Depravity, infamy, falsehood, lust, covetousness, pride, arrogance, fear, envy and disrespect are all shunned by the man of self-control. He never incurs obloquy. He is free from envy.

That eternal region in Brahman which originates from Vedic penances and which is concealed in a cave can only be acquired by self-control.

The self-controlled man is never fettered by the attachments originating from earthly connections and sentiments.

That is a forest where the man of self-control lives. That is ever a sacred place. Of what use is a forest to a man who has no self-control?

The man of self-control acquires great reward in the next world. He acquires esteem in this world and attains a high end hereafter. He acquires the state of Brahman. He attains liberation.

## Chapter VII 7. BRAHMACHARYA SADHANA

(SWAMI SIVANANDA)

### Mind, Prana and Veerya

Mind, Prana and Veerya are one. Mind and Prana have got affinity for each other like milk and water. Mind, Prana and Veerya (semen) are under one Sambandha (connection or circuit). If the mind is controlled, Prana and Veerya are automatically controlled. He who suspends or restrains the breath restrains also the working of the mind and the movement of semen. Again if the Veerya is controlled, and if it is made to flow upwards into the brain by pure thoughts and the practice of Vipareetakarani Mudra, Asanas such as Sarvangasana, Sirshasana, and Pranayama, the mind and Prana are automatically controlled. There is intimate connection between the mind and Indriyas (senses). Mind operates and gains experiences of this world through the five Jnana Indriyas (organs of perception). It enjoys through the five Jnana Indriyas. It extracts the work through the five Karma Indriyas (organs of action). Control of the Indriyas, therefore, is really control of mind. The practice of Yama, Niyama, Dama, Sama, Pratyahara, etc., aims in controlling the Indriyas and the mind indirectly.

Mind enjoys through Sabda, Sparsha, Rupa, Rasa, Gandha (sound, touch, sight, taste and smell) in conjunction with the five Jnana Indriyas. It derives highest pleasures through touch. Sexual pleasure is the chief form of pleasure for the mind. Everybody runs after it and dies in it. Then comes taste (Rasa) for nice food and drink. Rupa is the pleasure from form or beauty. Next comes Sabda, pleasure from music. Gandha comes in the end. The organ of smell is not a much troublesome Indriya, as the tongue. If the tongue is controlled, all other organs are automatically controlled.

He who has controlled the mind has controlled the breath. The mind is set in motion or rendered active by two things, viz., the vibration of Prana and Vasanas (subtle desires).

If one of those things dies, the other also dies of itself. Where the mind is absorbed, there the Prana is restrained; and where the Prana is fixed, there the mind is also absorbed. Mind and Prana are intimate companions, like the man and his shadow. If mind and Prana are not restrained, all the Indriyas, organs of sensation and action keep actively engaged in their respective functions.

Life is a mighty river. The five Indriyas are its waters. Lust, greed and anger represent crocodiles, sharks and whales. Birth and death are eddies. The wise man crosses this river with the boat of self-control and Vichara.

A deer is entrapped through sound, an elephant through touch, a fly through form, a fish through taste, a bee through smell. When such is the power of a single Indriya, what to speak of the combined effects of the five Indriyas of man?

Just as the impurities of mountain-minerals are burnt thoroughly by the blower, so the stains committed by the Indriyas are burnt by controlling Prana. Therefore, practise Pranayama regularly. It is a great purifier.

The average man has no control at all over his mind. The mind runs riot in all directions. It does havoc. It sways him. It is in a state of constant agitation and commotion. It is surging with emotions and bubbling with impulses. It is being impressed at all times with the images or pictures of a thousand objects clamouring for his attention through the five senses. Each Indriya drags the mind to its particular object of enjoyment for its own gratification. The ear drags the mind whenever it hears good music. The tongue propels the mind to run to coffee hotels and tea stalls. There is not a moment's rest for the mind. Cares, worries, anxieties, fears of various sorts, diseases, abuses, hatred, lust, anger, etc., torment and agitate the

mind constantly from within. He who has control over thoughts, impulses, emotions, moods, instincts, Indriyas, etc., is the real Emperor of emperors. He is the happiest man. The control of all senses is absolutely necessary for keeping up perfect Brahmacharya.

You will have to be very careful of reaction. The Indriyas (senses) that are put under restraint for some months or one or two years become rebellious if you are not always vigilant and careful. They revolt and drag you out when opportunities arise. Some people, who observe Brahmacharya for one or two years, become more passionate and waste the energy considerably. In the end some become incorrigible, immoral wrecks also.

### **Destroy Vasanas**

Vasana is a subtle desire that is hidden in the mind. Desire is gross. Trishna is intense craving or hankering for sense-objects.

Vasana is a wave in the mind-lake. It is Vasana that brings attraction, attachment for objects and bondage. If there is no Vasana in the mind, you will have no attraction for a woman. Vijnanamaya Kosha (intellectual sheath) serves as a great fortress for the aspirant to attack the Vasanas when they emerge out from the mind. Through the practice of Sama, you should destroy all Vasanas, one by one. You must get the help of discrimination from Buddhi. Vasana Tyaga is of immense help in the attainment of Brahmacharya.

Vasana is the cause for the restlessness of mind. As soon as a Vasana manifests, there is an intimate connection between the mind and the object through over-flowing Vishaya Vritti Pravaha. The mind will not retrace its steps till it gets the object and enjoys it. The restlessness of the mind will continue till the object is enjoyed. The Vritti will flow towards the object till it is obtained and enjoyed. The common run of men cannot resist or suppress any Vasana owing to weak will. A Vasana may be suppressed for the time being by an aspirant. But it manifests again with redoubled force when a suitable opportunity arises. When all Vasanas are thoroughly eradicated, then

there will be no attraction, admiration or attachment for any object outside. Sama and Dama are the foremost qualifications of a student.

Just as flowers are latent in the seeds, Vasanas are latent in the Antahkarana and Karana Sarira. Daily new flowers blossom out. They fade out in a day or two. Similarly, Vasanas blossom out like flowers one by one, come out to the surface of the mind, generate Sankalpas and excitement in the minds of Jivas and goad them incessantly to strive, to possess and enjoy the particular objects of enjoyment. Vasanas cause actions and actions strengthen Vasanas. This is also a Chakrika (circle). On the advent of Atma Jnana, all Vasanas are fried up entirely. They are inveterate.

A desire to go to the theatre or cinema is an impure Vasana. A desire to read Gita, to do spiritual Sadhana, is a pure Vasana. Increase the pure Vasanas. All the impure Vasanas will die by themselves. A keen desire to have Self-realisation will destroy all kinds of Vasanas. They are a valuable asset for you in the path of Self-realisation.

Whenever a desire arises in the mind, consult always with your Viveka or the power of discrimination. Viveka will at once tell you that the desire is attended with pain and that it is only a vain temptation set up by this mischievous mind. It will advise you to renounce the desire immediately and to do spiritual Sadhana. Viveka will guide you to take the help of 'Will' and drive the desire immediately. Viveka and Will are two potent weapons for an aspirant on the path of Jnana Yoga to destroy the evil temptation and passion.

This attack or fight is from inside. There should be attack from outside also. It is done through Yama, restraint of Indriyas. You must not allow the sense-vibrations to enter from outside into the mind through the avenue of Indriyas. This is also necessary. Sama alone is not sufficient. The Indriyas must be rendered calm by the practice of Dama. Vasana for enjoying a woman for instance, should be destroyed by Sama through Vasana Tyaga, by crushing the sexual Vasana within, as soon as a desire arises in the mind.

When you move about in the bazaar, the organ of sight must be withdrawn by the practice of Dama, when it runs towards a woman with sexual desire. You must give up copulation also. Dama supplements Sama in the control of mind. Dama is an auxiliary for the eradication of Vasanas.

A strong counter-desire for liberation will decidedly help you in the destruction of worldly desires, Vasanas and Trishnas (cravings). Give up vicious desires. Give up virtuous desires also through one strong desire for God-realisation. Give up also the desire for God-realisation in the long run. This process is like removing a thorn by another thorn and throwing both the thorns eventually when the business is over. The method is quite simple.

When a Vasana is eradicated, will-power increases. If you have controlled five Vasanas, it will be very easy for you to control the sixth Vasana, as you gain additional power. You can actually feel this. Annihilation of Vasanas means annihilation of the mind (Manonasha). Mind is nothing but a bundle of Vasanas.

In the vast majority of persons the sexual craving is very intense. They have got extreme sexual hankering. In some, the sexual desire occasionally comes but passes off quickly. There is mere agitation only in the mind of a simple nature. By proper method of spiritual Sadhana this also can be completely eradicated.

Trishnas (cravings) are the real seeds for taking birth. These cravings give rise to Sankalpa and actions. The wheel of Samsara is kept up by these cravings. The cravings induce excitement of the mind and you become very passionate. Sage Valmiki says in Yoga Vasishta: "You can drink the whole ocean. You can swallow fire. You can carry the whole Himalayas in the palm of the hand. But it is very difficult to destroy Vasanas." For a man of determination, patience and perseverance with burning Vairagya and Viveka, the work is nothing. It can be done in the twinkling of an eye. Nip the cravings in their buds. Do Vasana Tyaga (renunciation of desires).

Root out the cravings through proper Sadhana. Search all the roots of cravings by digging deep in the Antahkarana and burn them beyond resurrection.

A goldsmith converts impure gold into pure gold by adding acids and burning it several times in the crucible. Even so you will have to purify your impure mind and body by constant Sadhana.

Passion is a very strong desire. A mild desire becomes a strong passion by frequent repetition or frequent enjoyment. Thought is real Karma, process from Raga-Dvesha. A sexual act produces a Samskara or impression in the subconscious mind, Chitta. This Samskara raises a Vritti (thought-wave) in the mind and the Vritti causes again a Samskara. Enjoyment thickens the Vasanas. Through memory and imagination, revival of sexual desire comes in.

Be careful in destroying passion. Even Brahma, the Creator, does not know the exact seat wherein lies the passion. In the Gita you will find that senses, mind and Buddhi (lower) are seats of passion. Pranamaya Kosha or vital sheath is another seat. Desire is all-pervading in the body, mind and Indriyas. Every cell, every atom, every molecule, every electron, is surcharged with passion. There are under-currents, cross-currents and inter-currents in the mighty ocean of passion wherein the crocodiles of Trishna are swimming. You must completely destroy the passion in all places.

The ignorant man is an instrument in the hands of his Samskaras and Karmas. He slowly gains strength by understanding his real essential nature by doing spiritual Sadhana, by removing desires and egoism.

Brahmacharya means control but not suppression of the sex-desire or sex-force. If the mind is filled with sublime divine thoughts by meditation, Japa, prayer, study of holy scriptures, enquiry of "Who am I" or sexless pure Atman, the sex-desire will be de-vitalized or de-energised by the withdrawal of the mind. The mind also will be thinned out. Suppressed sex-desire will attack you again

and again and will produce wet dreams, irritability and restlessness of the mind. The mind should be rendered pure by meditation, Japa, Kirtan and prayer. Mind should be controlled first. Self-discipline must begin with the mind first. Then it will be easy for you to control the mind; then comes Dama or the restraint of the senses. The senses cannot operate without Manas or mind. So the effective remedy for Brahmacharya is to control mind first but not the senses.

To control the mind is difficult for neophytes or beginners. It will be extremely difficult to control the mind first when the senses are allowed to run riot. That is the reason why in the Gita Lord Krishna says, "Therefore, O best of the Bharatas, mastering first the senses, do thou slay this thing of sin (desire) destructive of wisdom and knowledge." (111-41)

The theory or doctrine to control the mind first is quite correct. This practice is intended for first class type of aspirants. Mediocre students should control the senses first. The senses or Indriyas have always an outgoing tendency. Mind operates through the senses. Control of the one goes hand in hand with the control of the other. Control of the senses is also control of the mind, because the mind is a bundle of senses only; there is no mind without the senses.

To say, "Control the mind first, you can control the senses easily (one view); control the senses first, you can control the mind easily (another view)" is simply arguing in a vicious circle like "Which came first, the tree or the seed?" or "You will get knowledge of the Self if you control the desires, you can control the desires only if you have knowledge of the Self."

Intense musing on the objects of senses does more harm to the inner spiritual life than actual sense-gratification. If the mind is not rendered pure by Sadhana, mere mortification of the external senses will not produce the desired effect. Although the external senses are mortified, their internal counterparts, which are still

energetic and vigorous, revenge upon the mind and produce intense mental disturbance and wild imagination.

Vasanas grow from lustful look. You have no lustful look when you see your mother and sister although they are beautiful, well-dressed and decorated with ornaments and flowers. You look at them with affection and pure love. This is Suddha Bhavana. There are no lustful ideas. You will have to develop such a pure love or Bhavana when you look at other women also. Looking at a woman with a lustful heart is tantamount to sexual enjoyment. It is one form of Maithuna (sex-enjoyment). That is the reason why Lord Jesus says, "If you look a woman with a lustful heart, you have already committed adultery in your heart."

### **Vairagya or Dispassion**

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### **Dietetic Discipline**

Purity of food brings in purity of mind. That power which connects the body and the mind is present in the food that we take. Various kinds of food have varying effects on the mind. There are certain kinds of food that make the mind and the body very strong and steady. So it is absolutely essential that we should take pure and Sattvic food only. Food has very close connection with Brahmacharya. If proper attention is given to the purity of food we take, Brahmacharya becomes quite easy.

"When the food is pure, the intelligence, the mind, becometh pure. When the mind, the soul, the subtler astral and causal bodies become pure, the memory of past births is attained with clearness and certainty. When the memory, the knowledge of endless past and future is attained, then the knots of the heart, the egoistic attachments of self, unravel and become loosened of themselves under the touch of the Universal Self. And then to such a self, the great Lord unveileth the light that is beyond the darkness." — *Chhandogya Upanishad*.

It is needless to say that diet plays a prominent part in keeping up Brahmacharya. The influence of foodstuffs on the brain-cells, emotion and passion, is remarkable. There are different compartments in the brain and each food produces its own effect on each compartment and on the general system, A confection of sparrow produces aphrodisiac effect. It directly stimulates the reproductive organ. Garlic, onions, meat, fish, eggs, etc., stimulate the passion. Mark how elephants and cows that live on the grass are quiet and peaceful and how tigers and other carnivorous animals that live on meat are turbulent and ferocious. Instinct or the voice from within will guide you in the selection of articles of diet that are conducive for keeping up Brahmacharya; you can consult some other elderly experienced persons.

### **Sattvic Food**

Cheru, Havis Annam, milk, wheat, barley, bread, ghee, butter, dried-ginger, green dhal, potatoes, dates, plantains, curd, almonds and fruits are all Sattvic articles of food. Cheru is a mixture of boiled white rice, ghee, white sugar and milk. Havis Annam is also a similar preparation. This is very useful for spiritual aspirants. Milk is a perfect food by itself containing, as it does, the different nutritive constituents in a well balanced proportion. This is an ideal food for Yogins and Brahmacharins. Fruits are great energy-producers. Bananas, grapes, sweet oranges, apples, pomegranates and mangoes are wholesome and nutritious fruits.

Dry fruits such as grapes, raisins, dates and figs, sweet fresh fruits such as bananas (rastali and kadali plantains), mangoes, sapotas, sweet melons, sweet limes, sweet pine-apples, apples, woodapples and sweet pomegranates, sugar and sugarcandy, honey, sago, arrowroot, milk, butter and ghee of cows, tender coconut water, cocoanut, almonds, pistachio nuts, toor dhal, ragi, barley, maize, wheat, green gram, rice of red paddy whose bran is only partly removed and rice of good smell or sweet taste and all preparations from any of these grains and white pumpkin are Sattvic articles for keeping up Brahmacharya.

### Forbidden Food

Highly seasoned dishes, hot curries, chutneys, chillies, meat, fish, eggs, tobacco, liquor, sour articles, oil of all kinds, garlic, onions, bitter things, sour curd, stale food, acids, astringents, pungent stuffs, roasted things, over-ripe and unripe fruits, heavy vegetables, salt and other things are not at all beneficial. Onions and garlic are worse than meat. Salt is the worst enemy. Even if you do not take salt separately the system will derive the necessary quantity of salt from other food-stuffs. All food-stuffs contain salt. Too much salt excites passion. Giving up of salt helps you in controlling the tongue and thereby the mind and all the other Indriyas.

All kinds of peas and beans (both fresh and fried) black gram, Bengal gram, horse gram, sprouted grains, mustard, all sorts of chillies, asafoetida, lentils, brinjals, lady's finger (okra), cucumbers, Malabar night shades (both white and red varieties), bamboo shoots, papaw fruit, drumsticks, all varieties of gourds such as white gourd, snake gourd, squash gourd, radish leeks, mushrooms of all kinds, things fried in oil or ghee, pickles of all sorts, fried rice, sesame seeds, tea, coffee, cocoa, all other kinds of vegetables, leaves, roots and fruits, food-stuffs that create wind or indigestion, grief, pain or costiveness or other sickness, pastry preparations, foods that are dry and burning, foods that are bitter, sour, saline, overhot and pungent, tobacco and its preparations, foods and drinks containing liquor or narcotic drugs such as opium and Bhang, food preparations which are stale or have become cold subsequent to their removal from the hearth or which have lost their natural taste, smell, colour or form or which are remnants after being eaten away by other persons, animals, birds or insects, or which contain dust, hair, straw or other rubbish and milk of buffalo, goat or sheep, should be avoided as they are Rajasic or Tamasic by nature. Emblic myrobalan fruit (Amla), lemon juice, rock salt, ginger (fresh or dry) and white pepper can be used in moderation.

### Mitahara

Mitahara is moderation in food. Take wholesome Sattvic food half stomachful. Fill a quarter with pure water. Allow the remaining part free. This is Mitahara. Brahmacharins should always take Mitahara only. They should be very careful about their night diet. They should never overload the stomach at night. Overloading is the direct cause for nocturnal emissions.

### Fasting and Brahmachrya

Fasting controls passion. It calms the emotions. It controls the Indriyas also. Fasting is a great Tapas. It purifies the mind. It destroys a great multitude of sins. Sastras prescribe Chandrayana Vrata, Ekadasi Vrata and Pradosha Vrata for the purification of the mind. Fasting controls particularly the tongue which is your deadly enemy. When you fast, do not allow the mind to think of delicious dishes. Then you will not derive much benefit. Fasting overhauls the respiratory, circulatory, digestive and urinary systems. It destroys all impurities of the body and all sorts of poisons. It eliminates uric acid deposits. Just as impure gold is rendered pure by melting it in the crucible again and again, so also, this impure mind is rendered purer and purer by fasting again and again. Young, robust Brahmacharins should observe fasting whenever passion troubles them. You will have very good meditation during fasting, as the mind is calm.

The chief object in fasting is to practise Dhyana rigorously during that period as all the Indriyas are calm. You will have to withdraw all the Indriyas and fix the mind on God. Pray to God for guiding you and throwing a flood of light on the path. Say with Bhava: "O God, *Prachodayat, Prachodayat*—guide me, guide me. *Trahi, Trahi*—protect me, protect me. I am Thine, my Lord." You will get purity, light, strength and knowledge. Fasting is one of the ten canons of Yoga.

Avoid excessive fasting. It will produce weakness. Use your

commonsense. Those who are not able to observe full fast, can fast for nine or twelve hours and can take milk and fruits in the evening or at night. During fasting, the internal digestive organs, such as stomach, liver, pancreas, etc., take rest. Epicureans, gluttons and those who are tireless eaters do not allow rest for the organs even for a few minutes. Hence these organs get diseased soon. Diabetes, albuminuria, dyspepsia and hepatitis are all due to overfeeding. After all, man wants very little on this earth. Ninety per cent of the people in this world take more food than what is absolutely necessary for the body. Over-eating has become their habit. All diseases take their origin in over-eating. Complete fast is a great desideratum for all to keep up good health, relieve the internal organs and maintain Brahmacharya. Diseases that are pronounced incurable by allopaths and homoeopaths are cured by fasting. Fasting develops will-power. It increases the power of endurance. Manu, the great Hindu law-giver, prescribes in his code the remedy of fasting for removal of the five capital sins also.

It is better to drink large quantity of water, either tepid or cold, according to the temperament and inclination during fasting. It will flush out the kidneys and remove poison and all sorts of impurities in the body. In Hatha Yoga it is termed as Ghata-Suddhi (purification of the flesh pot, the physical body). You can add half a teaspoonful of soda bicarbonate to the water. Those who fast for two or three days should not break their fast with any solid food. They should take some kind of fruit juice, either sweet orange juice or pomegranate juice. They should slowly sip the juice. You can take an enema during fasting.

Fast for a day to start with. Then slowly increase the number of days according to your strength and capacity. In the beginning you may feel slight weakness. The first day may be very tiring. You will feel real Ananda (bliss) on the second or the third day. The body will be very, very light.

You can turn out more mental work during fasting. Those who are in the habit of fasting will rejoice. On the first day the mind will tempt you in a variety of ways to eat something or the other. Stand firm. Be bold. Curb the mind at once when it hisses or raises, its hood. Do more Japa of Gayatri or any Mantra during fasting. Fasting is more a spiritual Kriya than a physical Kriya from the viewpoint of health. You will have to utilise the fasting days for higher spiritual purposes and in the contemplation of God. Always entertain thoughts of God. Dive deep into the problems of life such as the why and wherefore of the universe. Enquire: "Who am I?" "What is this Atman or Brahman?" "What are the ways and means to attain knowledge of God?" "How to approach Him?" Then realise your Nijananda state and rest in purity for ever and ever.

My dear brothers! Will you start the fasting Tapasya from the very second you read these lines and send an accurate report of your experiment to me?

Peace be unto all beings!

### **How to keep up Brahmacharya**

Sex-idea is a mental Kalpana (imagination). The body is composed of five elements. There is no sex in the elements. If you ponder over this point well, you can slowly eliminate sex-ideas.

There is neither sex nor sexual Vasana in Brahman. Brahman is Nitya Suddha (eternally pure). By constant thinking on that sexless Atman, you will be established in Brahmacharya. This is the most powerful and effective method. This is the best kind of Sadhana for those who know the right technique of Vichara (enquiry). For others Hatha Yogic Kriyas are the best.

You may be able to stop copulation for months and years, but there should not be any sexual craving or attraction for opposite sex. Evil thoughts also should not arise when you look at the opposite sex, when you are in their company. If you succeed in this direction, then you are established in perfect Brahmacharya. You have crossed



the danger zone. There is no harm in looking at the opposite sex, but you must have a perfectly chaste look. You must have Atma-Bhava. When you look at a young lady, you can think within yourself: “Prostrations unto Thee, O Mother. Thou art an image or manifestation of Mother Kaali. Do not tempt me. Do not allure me. I have understood now the secret of Maya and Her creation. Who has created these forms? There is an Omnipotent, All-pervading and All-merciful Creator behind these names and forms. This is all decaying, false beauty. The Creator or God is Beauty of beauties. He is an embodiment of Undecaying Beauty. He is the fountain-head of beauty. Let me realise this Beauty of beauties through meditation.”

You will have to cultivate feelings of devotion, admiration and awe when you look at an alluring form by remembering the Creator of that form. Then you will not be tempted. If you are a student of Vedanta, think and feel: “Everything is Self only. The names and forms are illusory. They are Mayaic pictures. They have no independent existence apart from the Self.”

Only advanced students in the path of Jnana Yoga can rely on the method of Brahma Vichara alone for the destruction of passion. For the vast majority of persons, a combined method is very congenial and healthy. When the enemies are very powerful, a combined method of lathis, pistols, shot-guns, machine-guns, submarines, torpedoes, bombs, poisonous gases, etc., is used for the destruction of the enemies. So also, in the destruction of this powerful enemy —PASSION— a combined method is absolutely necessary.

When you are in the company of the opposite sex, try to, identify yourself with the sexless, all-pervading soul. Constantly make the endeavour. The sex-idea will gradually vanish and with it the attraction and lust also.

You should entertain the ‘Mother Bhava’ or ‘Isvari Bhava’ or Atma Bhava’ towards females. ‘Sister Bhava’ will not suffice. You may fail. Women also should entertain ‘Pitru Bhava’ or ‘Isvara Bhava’ or Atma Bhava’ towards males. Enquire “Who am I?” There is no lust in the sexless Atman. The attitude that women are manifestation of Goddess is known as Isvari Bhava. Bhava is attitude.

Passion will subside by protracted Japa, meditation or Atma-chintan (thought of Atman). Do not try to run away from the opposite sex. Then Maya will chase you terribly. Try to see the Self in all forms and repeat the formula “*Om ekah satchidananda Atma*” very often. Remember that the Atman is sexless. Mental repetition of this formula will give you strength.

One should try to get Viveka (discrimination) between the real Self and the unreal, impure body. He should hammer the mind and point out to the mind about the defects of a sexual life, viz., loss of energy, enervation of senses, diseases, birth and death, attachment and various sorts of miseries etc., about the components of the body, viz., flesh, blood, bone, excreta, urine, pus, phlegm, etc. He should always think of the ever pure immortal Atman and the glory of the spiritual life, the attainment of immortality, eternal bliss and supreme peace. Gradually the mind will be weaned from looking at the opposite sex, however attractive he or she might be. The mind will shudder to look at him or her with an evil thought.

Japa or repetition of the Name of the Lord as ‘Rama-Rama’, etc.; Sirshasana, Sarvangasana, Paschimottanasana; exercises; Pranayama; Satsanga; regular systematic study of the Gita, Ramayana or any other holy scripture; Sattvic food; Kirtan; keeping the mind fully occupied by Japa, prayer, meditation, Vichara, gardening and other useful works; avoidance of evil company, visiting cinemas and picture houses— all these go a long way in the attainment of Brahmacharya.

If one clearly understands the serious damages that come through an impure life and if he determines to attain the goal of life by leading a pure life, he must keep his mind busily engaged in divine thoughts, concentration, meditation, study of religious books and service of humanity.

Asanas, Mudras, etc., can act powerfully on the physical body. This is the physical method. Pranayama will act on the Pranamaya Kosha (the vital sheath). This is the vital method. Fasting, Pratyahara (withdrawal of senses), Dama (control of senses), Mauna (vow of silence), dietetic discipline, etc., will purify the Indriyas. Japa (repetition of the Lord's Name), Dhyana (meditation), Svadhyaya (study of scriptures), Satsanga (association of holy men), Vichara (enquiry), etc., will purify the mind. This is the mental method. A healthy combination of physical, vital and mental methods is an indispensable requisite.

Give proper attention to food. Have Mitahara (moderation in diet). Take Sattvic food such as milk, fruits, wheat, etc. Pungent articles like garlic, onion, meat, fish, alcohol, etc., kindle passion; therefore, abandon them ruthlessly. Occasional fasting checks passion, calms emotions, controls Indriyas and helps Brahmacharya. Develop 'Mother Bhava' towards all women.

Have a cold hip bath. Get up at 4 a.m. Do not think of women. Do not look at women. Avert the sexual thoughts by sublime divine thoughts. Keep the mind fully occupied. Render your will pure, strong and irresistible.

Glory to those Yogis who have attained Urdhvaretas or full sex-sublimation and who are resting in their own Svarupa. May we all practise perfect celibacy through the practice of Sama, Dama, Viveka, Vichara, Pranayama, Japa, Dhyana and reach the goal of life! May the Indweller of our hearts grant us spiritual strength to control the Indriyas and mind! May we all become full Urdhvareta Yogis like Sankara and Jnana Deva of yore! May their blessings be upon us all!

### Change the Drishti (Angle of Vision)

For a scientist, a woman is a mass of electrons only. For a Vaiseshika philosopher of Rishi Kanada's school of thought, she is a conglomeration of atoms — Paramanu, Dvyanu, Tryanu. For a tiger, she is an object of prey. For a passionate husband, she is an object of enjoyment. For a crying child, she is an affectionate mother who gives milk, sweets and other indulgences. For a jealous sister-in-law or mother-in-law, she is an enemy. For a Viveki or a Vairagi, she is a combination of flesh, bone, urine, faecal matter, pus, perspiration, blood and phlegm. For a full-blown Jnani, she is Sat-Chit-Ananda Atman, "*Sarvam Khalvidam Brahma*— All is Brahman only." Names and forms are mental creations only, even as a rope might be imagined to be a snake.

Change the mental attitude (Bhava). You will have heaven on earth. You will be established in Brahmacharya. This is an important method for becoming a true Brahmachari. See Atman in all women and men. Reject all names and forms and take only the underlying essence, Asti-Bhati-Priya or Sat-Chit-Ananda. All names and forms are unreal. They are unreal like shadows, water in the mirage and blueness in the sky.

### Glory of Satsanga

The glory of Satsanga or association with the wise saints, Yogins, Sannyasins and Mahatmas is indescribable. The glory and power of Satsanga is described in various ways in the Bhagavata, the Ramayana and other scriptures. Sri Sankara says:

*Satsangatve nissangatvam,  
Nissangatve nirmohatvam;  
Nirmohatve nischalatattvam,  
Nischalatattve jivanmuktih.*

"One gets dispassion or Vairagya by association with wise people. The state of Nirmohatva or freedom from Moha (delusion) is induced by developing Vairagya. By acquiring Nirmohatva, the

mind becomes quite steady. When the mind is absorbed, one gets Jivanmukti or liberation.”

Even a moment’s company with wise people is quite sufficient to overhaul the old vicious Samskaras of worldly-minded people. The magnetic aura, the spiritual vibrations and the powerful thought-currents of developed adepts produce a tremendous influence on the minds of worldlings. The personal contact of Mahatmas is a blessing in reality for worldly persons. Service of saints purifies the minds of passionate men rapidly. Satsanga elevates the mind to magnanimous heights. Just as a single match-stick burns huge bundles of cotton in a few seconds, so also, the company of saints burns all ignorance, all thoughts and Samskaras of passion and evil actions within a short time. This is the reason why Sankara and others have spoken so highly of Satsanga in all their books.

If you cannot get good Satsanga in your own place, you can visit places of pilgrimage like Rishikesh, Benares, Nasik, Prayag, Haridwar, etc. Study of books written by realised persons will also be tantamount to Satsanga. The only potent specific for inducing burning Vairagya and desire for liberation is Satsanga.

### **How to Avert the Sexual Intoxication**

From the bed of Samskaras and Vasanas in the mind emanates Kalpana or imagination through Smriti or memory. Then comes attachment. Along with imagination, emotion and impulse manifest. Emotion and impulse exist side by side. Then comes sexual irritation —craving and burning in the mind and throughout the body. The irritation and burning in the mind percolate into the physical body, just as the water inside a pot percolates into the surface of the pot. If you are very vigilant, you can drive off the bad imagination in the very beginning itself and avert the impending danger. Even if you allow the thief imagination to enter the first gate, keep a careful watch at the second gate when the sexual irritation manifests. You can stop the burning now. You can stop also, easily, the strong sexual impulse from being transmitted to the Indriya itself. Draw the sex

energy up towards the brain through Uddiyana and Kumbhaka. Divert the mind. Chant ‘Om’ or any other Mantra with concentration. Pray, meditate. If you still find it difficult to control the mind, immediately seek Satsanga and do not remain alone. When the strong impulse manifests suddenly and is transmitted to the organ, you forget everything and become blind. You become a prey to lust. Later on you repent.

### **Special Instructions**

Yogic practices, meditation and so on will attenuate or thin out the sexual desire to a very great extent. But, Self-realisation alone can completely destroy or burn the sexual desire and the Samskaras (impressions) in *toto*. As the Bhagavadgita (II-59) rightly points out, “The objects of the senses turn away from the abstinent man leaving the longing (behind); but his longing also turns away on seeing the Supreme.”

A passionate bachelor is ever thinking: “When can I live with a young wife?” A dispassionate householder in whom Viveka has dawned is ever thinking: “When can I disentangle myself from the clutches of my wife and retire into the forests for contemplation on Atman?” You must think over the difference.

Morality is a relative term. A man who observes Brahmacharya for one year but who occasionally visits a woman once in two or three years is more moral than the passionate man who cohabits daily with his married wife. A man who constantly dwells on sexual thoughts is the most immoral person. But, the ignorant foolish worldly persons judge the standard of morality from their own view-point and look to the external conditions only but not to the internal mental state.

When you cannot control the lustful thoughts, at least control the physical body. Do vigorous Sadhana. A time will come when you will be absolutely free from vicious thoughts. This is a hard struggle for you. But you will have to do it anyhow, my friend, if you want eternal peace and immortal life.

Repression or suppression of the sexual desire will not help you much. If lust is suppressed, it will again manifest with redoubled force when a suitable opportunity arises, when the will becomes weak, when Vairagya wanes, when there is slackening in meditation or Yogic Sadhana, when you become weak owing to an attack of disease. The sexual energy must be transmuted into spiritual energy (Ojas Sakti) by the practice of Japa, prayer, meditation, study of religious books, Pranayama Asanas, etc. You must develop devotion and burning desire for liberation. You must constantly meditate on the pure, immortal, sexless, bodiless, desireless Atman. Then only the sexual desire will be annihilated.

Those who practise Brahmacharya generally complain that they get mental fatigue owing to continence. This is only a deception of the mind. You get sometimes a pseudo-hunger, whereas, when you actually sit for dinner, you have no real good appetite and you do not take any food. So also, there is a false mental fatigue. If you observe Brahmacharya, you will have immense mental strength. You will not be able to feel it always. You will manifest it when the occasion arises, in the same way as a wrestler manifests his physical strength in the arena, though he feels as a normal man in ordinary times.

Your motive in learning the Yogic Kriyas must be pure. You must have the one idea of getting Self-realisation through Yogic Kriyas and Brahmacharya. Have sex-sublimation. You must not misuse the power gained through this virtue. Analyse and scrutinise your motive thoroughly. There are many temptations and dangers on the Yogic path.

Sex-sublimation is within your reach if you wish to attain it. The path is quite clear, straight and easy if you understand it and if you apply yourself with patience, perseverance, determination and strong will, if you practise discipline of the Indriyas, right conduct, right thinking, right acting, regular meditation, assertion, auto-suggestion and enquiry of "Who am I?". Atman is sexless. Atman is Nirvikara (without modification). Feel this. Can there be any trace

of lust or impurity in the eternal, pure Atman?

Amongst you all, there may be a hidden Shakespeare or a Kalidasa, a hidden Wordsworth or a Valmiki, a potential saint, a St. Xavier, an Akhanda Brahmachari like Bhishma Pitamaha, a Hanuman or a Lakshmana, a Visvamisra or a Vasishtha, a great scientist like Dr. J.C. Bose or Dr. C.V. Raman, a Yogi like Jnana Deva or Gorakhnath, a philosopher like Sankara or Ramanuja, a Bhakta like Tulasidas, Ramadas or Ekanath.

Awaken, then, your hidden faculties, potential energies of all description, through Brahmacharya and attain God-consciousness quickly and get over the miseries of this mundane life with its concomitant evils of birth, death and sorrow.

Blessed is the Brahmachari who has taken the vow of celibacy till the end of life. Twice blessed is that Brahmachari who is sincerely struggling to destroy lust and attain perfect purity. Thrice blessed is that Brahmachari who has completely rooted out lust and has attained Self-realisation. Glory be to such exalted Brahmacharins! They are veritable gods on earth. May their blessings be upon you all.

### Rules for Brahmacharins

Do not marry. Do not marry. Do not marry. Escape will be difficult after marriage. Marriage is the greatest bondage. Woman is a source of constant vexation and trouble. What did Buddha, Pattinattu Swami, Bhartirhari and Gopichand do? Did they not live in peace and comfort without a woman?

Sleep on a coarse bed. Use rough mats. Sleep on your left side. Allow the solar Nadi (Pingala) to work throughout the night. If you are a married man, sleep in a separate room.

Change your habit immediately. This will make you healthy, wealthy and wise.

A Brahmachari should avoid looking at a woman with lustful

eyes. He should not have the desire to touch her or go near her with evil intention. He should not play, cut jokes or converse with her. He should not praise a woman's qualities within himself or before his friends. He should not speak to a woman in secrecy. He should not think of women at all. He should not have a carnal desire to have sexual enjoyment. A Brahmachari should, without fail, avoid sexual intercourse. If he breaks any of the above rules, he violates the vow of Brahmacharya.

Though the first seven kinds of Maithuna do not cause actual loss of semen, yet the semen is separated from the blood and it tries to escape when opportunity arises, either in dreams or in other ways. In the first seven kinds man enjoys mentally.

Looking at the opposite sex will create a desire to talk to them. Talking will create a desire to touch them. Eventually you will have an impure mind and will fall a victim. Therefore, never look at the opposite sex. Never talk intimately with them. Do not be familiar with them.

When you walk on the road, do not look hither and thither like a monkey. Look at the tip of your right big toe and walk gently with a Gambhira (grave) attitude. Or look at the ground and walk. This is a great help in maintaining Brahmacharya. You can look at the tip of the nose also.

Aspirants should not indulge in talk about sex. They should not think about ladies. Bring the image of your Ishta Devata into your mind if the thought of a woman crops up. Repeat the Mantra vigorously. If sexual feelings arise in your mind when you look at the mating of animals and birds or at the bare body of the opposite sex, it indicates that lust is still lurking in your mind. Some people are so passionate and weak that even the thought or sight or touch of them causes discharge. Pitiabale is their lot!

A Brahmachari should entirely give up betel chewing, use of tobacco in any form, tea, coffee, etc. Tobacco produces nicotine

poisoning, tobacco heart (irritable heart), nervous diseases and tobacco Amblyopia (eye disease).

You should have the Bhava that women are manifestations of World Mother. You should adore them. This practice is for a beginner in the Atma Bhava, i.e., that everything is Self. Otherwise he will begin to hate women and will not develop Cosmic Love. The above mental picture is kept up to annihilate lust. It is a mental discipline.

The cultivation of the Bhava is very difficult. You may fail to develop the Bhava that all women are your mothers and sisters one hundred and one times. It does not matter. Stick to your practice tenaciously. You are bound to succeed eventually. You will have to destroy the old mind and build a new mind. Nevertheless you will have to do it if you want to attain immortality and eternal bliss. You will surely succeed if you are fiery in your resolve and if you have iron determination. The Bhava will gradually manifest by constant practice. You will be soon established in that Bhava. Now, you are safe.

You should remain far away from women in the beginning of your practices. After you are perfectly moulded and well established in Brahmacharya, you can test your strength by moving with ladies very cautiously for some time. If your mind is very pure then also, if there is no sex idea, if the mind ceases to act through the practice of Uparati, Sama and Dama, remember that you have gained real spiritual strength and made considerable progress in your Sadhana. You are safe now. You should not stop your Sadhana thinking that you are a Jitendriya Yogi. If you stop it, you will have a hopeless fall. Even if you are a Jivanmukta and dynamic Yogi, you should be very careful when you move with worldly persons.

Even advanced aspirants who have made great progress in Yoga should be very careful. They should not freely mix with women. They should not foolishly imagine that they have become great adepts in Yoga. A great saint of repute had a downfall. He freely mixed

with women and made women-disciples, whom he allowed to massage his legs. As the sex energy was not completely sublimated and turned into Ojas, as lust was lurking in a subtle form in his mind, he became a victim to passion. He lost his reputation. The sexual desire was only suppressed in him, and when a suitable opportunity came, it again assumed a grave form. He had no strength or will-power to resist the temptation.

Another great soul, who was regarded by his disciples as an Avatara, became a Yoga-Bhrashta. He also freely mixed with ladies and committed a serious lapse. He became a prey to lust. What a sad misfortune! Aspirants climb with great difficulty by the ladder of Yoga and they are irrecoverably lost forever on account of their carelessness and spiritual pride.

That Yogi or Jnani who has attained the highest Nirvikalpa Samadhi, in whom the seeds of Samskaras (impressions) are fried in toto, can claim himself to be a perfect Urdhvareta Yogi or one who has complete sex-sublimation.

Thirsty aspirants, who are treading the path of Self-realisation, who are householders above forty years of age, should give up contact with their partners in life, even very occasionally. They should observe perfect physical Brahmacharya if they want realisation in this very birth. There is no half measure in the spiritual path.

### **To the Celibates**

You must understand the psychological working of the sex-impulse. When there are itches on the body, mere scratching of them is a pleasure. The sex-impulse is only a nervous itching. The satisfaction of this impulse begets a delusive pleasure, but it has a disastrous effect on the spiritual well-being of the person.

Passion is the instinctive urge for externalisation through self-preservation and self-multiplication. It is the diversifying power which is directly opposed to the force that moves towards the integration of being.

Control over passions constitutes the essence of truth. Self-

denial or refraining from greed and indulgence is truth. Truth is eternal life and existence. Untruth is change, decay and death.

Self-control is the holding in check of the instinctive urges that try to drag the individual away from Truth. Self-control is a universal rule which applies to all men and all women, at all places and at all times. It is the very key to beatitude.

Indulgence in objects is the effect of the failure of the individual to discriminate the truth from untruth. Desire to have contact with and enjoy external things is the outcome of the ignorance of the Truth which is God. Self-control is the restraint of the outgoing tendencies of the mind with the senses and the centering of the Truth which is the Universal One. This is Dharma which supports the life of the universe. Adharma is selfishness and egoism of nature which leads to self-imprisonment, suffering and failure in life. Absolute righteousness means the sacrifice of the Self for universal well-being, the well-being pertaining not merely to the earth but to the highest spiritual reality. It is the opposite of "I"-ness and "mine"-ness which belong to the nature of the world of bondage. The Samskaras of worldly attractions breed obstructing forces and hinder the healthy progress of life, both physical and mental.

You must segregate yourself for sometime and live in a place full of enervating air of health, peace and joy. Live with spiritually advanced men and stop reading all books except those that are directly spiritual. Put an end to going to exciting cinemas and films if you have got that habit. Do not read those journals which excite your lower instincts. Do not converse with those who are eager to convey irritating news and disturb your mental poise.

Lack of spiritual Sadhana is the main cause for all sexual attractions. Mere theoretical abstention from sensuality will not bring you good results. You must mercilessly cut off all formalities in social life and lead a pious life freed from the business of bodily existence. Leniency to internal lower tendencies will land you in the region of suffering. Excuse will be of no use in this respect. You must be

sincere in your quest for the sublime life of spirituality. Half-heartedness will leave you in your old state of misery.

### **The Duties of a Brahmachari**

The Brahmachari should direct his entire attention solely to study and acquiring of such knowledge as would enable him to become a worthy member of society. During his period of study let him live either with his parents or at the place of his study under the supervision of teachers. He should not live by himself, with friends and acquaintances nor with relatives.

A Brahmachari should not lose his seed. In case accidentally it is lost, he should immediately take a cold water bath and repeat Gayatri or Omkara one thousand and eight times.

The Brahmachari should respect his elders with devotion.

He should daily perform his Sandhyavandana, offering prayers to the Sun, and perform Agnikarya.

The Brahmachari should have Japa as his highest possession. He should never leave Japa.

Guru is the embodiment of all Vedas and all Devas. Therefore, God and Guru should be taken as one and he should worship his Guru daily. He should serve his Guru and Guru's wife with faith and devotion for a complete twelve years.

He should never look at girls and should not talk with them. Looking creates a desire to go near them. Going near creates a desire to talk with them. Talking creates a desire to touch them. Touching destroys the Brahmachari totally. Therefore, the Brahmachari should be very strict in his movements and wanderings. He should never look at an object or anything that rouses lust in him. He should totally avoid contact, proximity or even thought of such things that give rise to impure feelings.

The Brahmachari should go to sleep after his Guru but should get up in the morning before his Guru gets up. He should chant loudly the sacred Vedas early in the morning and make the place sacred with the waves of spiritual sound.

He should get for the Guru whatever he may want and should not grudge to do any sort of work. The Brahmachari should serve his Guru with thought, word and deed with intense devotion.

The Brahmachari should not overeat. Overeating begets ill-health and that is a hindrance to all progress. Let him, therefore, avoid overeating. Overeating shortens one's life, proves hostile to acts which lead to final blessedness, is sinful and is condemned by the wise. Therefore, one should avoid over-eating.

Let him take cold bath daily in a river or a tank and keep his body free from all diseases.

The Brahmachari should not indulge in fine arts. Fine arts creates in him a passion for the opposite sex and earthly desires and enjoyments. He should not sing and dance, should not apply scents to his body, and should not beautify his body with flowers and sandal-paste.

Decoration of the body, singing and dancing create earthly attachments and therefore, they are fit to be shunned by the Brahmachari.

He should not shave his hairs on the head etc., for the beauty of the body, for it goes against Brahmacharya. He should not wear nice clothes, for beauty goes against Brahmacharya.

The Brahmachari should be of very good conduct. He should behave properly before elders and his study-mates. He should not have connections with people of the world.

To the Brahmachari Gayatri Mantra is the sole refuge. Gayatri bestows health. Gayatri gives peace. Gayatri guides him in self-control. Gayatri leads him to the highest region. Gayatri is everything

for the Brahmachari. The Brahmachari should daily do Gayatri Japa one thousand and eight times.

Through Japa alone the Brahmachari attains success no matter whether he performs any other Vedic sacrifice or not.

Through the contact of his senses with their objects of gratification, he undoubtedly acquires sin. Hence, by controlling them, one achieves success. Control of the senses is possible for the Brahmachari only through Japa.

The Brahmachari should not desire for earthly objects. Never is desire extinguished by enjoying the objects. On the other hand, it increases like fire after pouring ghee over it. These senses, the Brahmachari should not try to suppress by force; for they cannot be controlled except by knowledge.

The study of sacred scriptures, renunciation, the performance of religious sacrifices, self-control and devotional austerities, made by him who is wicked at heart can never be successful. Therefore, the Brahmachari should be pure at heart at all times.

The greatest duty of the Brahmachari is self-control. He, who having heard, touched, seen, eaten or smelt anything whether good or bad, does not feel pleasure or pain, is said to have conquered his senses. If only one sense manages to leak out, all his wisdom leaks out, like water of a water-bladder through its outlet.

Without being asked, he should not speak anything to any person nor should he speak if any question is put to him without decorum. In such cases the intelligent one should behave like a dumb person.

Where there is no virtue or gain, or where there is no perspective of a counter-balancing service, there knowledge should not be imparted by the Guru, like a good seed in barren soil.

That Brahmachari who sits on a bed or cushion on which his preceptor is used to sitting on, shall find no good prosperity either in this or the other world. At the arrival of the preceptor, he should stand up and prostrate before the Guru with faith and devotion.

Of one's own progenitor and teacher of Wisdom, the teacher of Wisdom is superior to his progenitor, since the birth of a Brahmana through knowledge is his eternal existence; both in this and the next world. The birth of a man through the lustful meeting of his parents in his mother's womb is the birth which he has in common with the beasts. The birth which the spiritual preceptor procreates for him is real, decayless and immortal.

Grey hairs do not make an old man. A young man, who has studied and has knowledge is really old. Elderliness is not according to wealth or prowess or age.

Persecuted or oppressed he must not hurt the feelings of others. Let him wish or do no harm or injury to anybody. Let him not use a harsh word that bars the gate of blessedness to anybody.

Let him shun worldly honours like a poison throughout his life. Desiring immortality, let him court humiliation all through his life.

The highest Tapasya is study of the Veda and acquiring knowledge. During that penance, he should not apply oil to the body or wear garlands of flowers. While residing with his preceptor, he should control his senses and observe these rules of conduct for purpose of self-purification.

Let the Brahmachari be pure. Let him forswear the use of honey, scents, garland, and articles of sweet taste. Let him refrain from visiting women or killing animals. Let him renounce the use of anointments, collyriums, shoes and umbrellas. Let him renounce lust, anger, greed, dancing, singing and music, gambling with dice, idle gossips, scandal, falsehood, embracing and casting lustful look on females.



He must always sleep alone with pure thoughts. He should take all care to act according to the convenience of the preceptor and never of himself. He should always sit on a lower level than the preceptor. Within sight of his preceptor he should not sit in an easy or careless posture. He shall not utter his preceptor's name even at his back, and should not mimic his gait, speech or voice.

The preceptor is living image of Brahman and his authority should not be questioned or doubted.

Let him acquire knowledge even from a Sudra, the highest virtue even from a man of vile caste, a good conduct even from an enemy, a good word even from an infant. Let him see good alone everywhere.

One who thus undeviatingly practises the vow of Brahmacharya, obtains an excellent status after death and stands not under the necessity of reverting to human existence.

## Chapter VIII

### 8. HATHA YOGIC METHODS

(SWAMI SIVANANDA)

The regular practice of select Yogasanas and Pranayama exercises will help considerably in one's effort to check the sexual impulse. Sirshasana and Sarvangasana will help you a lot in making you an Oordhvaretas. They are also termed as Vipareetakarani Mudras. They are specially designed by our Rishis of yore such as Gheranda, Matsyendra and Goraksha to make us Oordhvaretas. And by Pranayama, the mind gradually proceeds from the gross to the subtle. It therefore exercises a wholesome check upon sexual irritation. When some evil thought disturbs your mind, at once take to Padmasana or Siddhasana and practise Pranayama. The thought will leave you immediately.

#### Siddhasana

*(The Perfect Pose)*

This Asana is highly eulogised by Yogins for the practice of Brahmacharya. It will help one in controlling his passion and checking nocturnal discharges and in making him an Oordhvareta Yogi. This Asana is useful for sitting during Japa and meditation.

Place the left heel at the anus. Keep the right heel at the root of, or just above, the generative organ. Keep the trunk, neck and head straight. Place the hands on the right heel.

Sit for half an hour to start with and then slowly increase the period to three hours. Sitting for three hours in one Asana is termed Asana Jaya or mastery over Asana.

#### Sirshasana

*(Topsy Turvy Pose)*

This is the king of all Asanas. The advantages that are derived from this Asana are incalculable and indescribable. This is specially

designed for stopping nocturnal discharges and helping the flow of semen towards the brain in the form of Ojas Sakti or spiritual energy.

Spread a folded blanket on the ground. Make a finger-lock and keep it over the blanket. Now place the top of your head between the two hands. Slowly raise the legs up without any jerk till they become vertical. Get the help of a wall in the beginning of your practice or ask one of your friends to catch hold of your legs. After due practice, you will be able to keep up balance. When the Asana is over, bring down the legs very, very slowly. When you remain in the Asana, breathe only through the nose.

Irregular Kumbhaka, Rechaka and Puraka —retention, exhalation and inhalation—will make your Asana unsteady.

Do this Asana when your stomach is empty or light. Many chronic, incurable diseases of the stomach, bowels, lungs, heart, kidneys, genito-urinary system, ears and eyes are cured by the regular practice of this Asana.

When you find your legs tossing, retain the breath for a short time. Then the legs will become steady.

### **Sarvangasana**

*(All-Members Pose)*

This is an important pose which can help you assuredly in the practice of Brahmacharya. I am very fond of Sirshasana, Sarvangasana, Paschimottanasana and Mayurasana. I invariably teach these Asanas to all my students. The digestive, circulatory and nervous systems are at once toned up in a mysterious manner by the practice of Sirshasana and Sarvangasana. This is no Arthavada or Rochaka Sabdha or mere eulogy, my dear friends! Practise and feel the beneficial influence yourself. This is the best remedy for wet dreams and various other diseases. There is a healthy glow in the eyes and a peculiar lustre, charm, beauty and magnetic aura in the face of the practitioner.

Spread a blanket on the ground. Lie on the back quite flat. Slowly raise the legs. Lift the trunk, hips and legs. Support the back with the hands on either side. The whole weight of the body will now rest on the shoulders and elbows. Keep the legs steady. Press the chin against the chest firmly. Breathe slowly, only through the nostrils. Begin with five minutes and try to remain in the Asana as long as you can.

### **Matsyasana**

*(Fish Pose)*

This must be practised soon after Sarvangasana. It will relieve stiffness of the neck and all crampy conditions of the cervical region caused by long practice of Sarvangasana. This gives a natural massage to the congested parts of the neck and shoulders. Further, it ensures that the student derives the maximum benefits from his practice of Sarvangasana.

Sit in Padmasana over the blanket by keeping the right foot over the left thigh and the left foot over the right thigh. Then lie flat on the back. Stretch the head back so that the top of your head rests on the ground firmly on one side and the buttocks only on the other, thus making a bridge of the trunk. Place the hands over the thighs or catch hold of the toes. You will have to give a good twist to the back. Matsyasana is the destroyer of many diseases. This is very useful for general health also.

### **Padangushthasana**

*(Balancing on Toes)*

Place the left heel right in the centre of the perineum — the space between the anus and the external organ of generation. Put the whole weight of the body on the toes, particularly the left big toe. Place the right foot over the left thigh, near the knee. Sit carefully now, keeping the balance. If you find it difficult to practise this Asana independently, you can take the help of a bench or sit by the side of a wall. Place the hands on the sides of the hips. Breathe slowly.

The perineal space is four inches in breadth. Underneath this space lies the Veerya Nadi that carries semen from the testes. By pressing this Nadi with the heel, the flow of semen outside is checked. A steady practice of this Asana removes wet dreams and spermatorrhoea and makes one an Oordhvareta Yogi. A combination of Asanas such as Sirshasana, Sarvangasana and Siddhasana is very conducive to keeping up Brahmacharya. Each has its own specific action. Siddhasana acts on the testes and its cells and prevents the formation of semen. Sirshasana and Sarvangasana help the flow of semen towards the brain. Padangushthasana acts on the spermatic duct effectively.

### Instructions on Asana practice

Physical exercises draw the Prana out. Asanas send the Prana in. Asanas are not only physical, but also spiritual. They help a long way in controlling the senses, mind and body. The body, nerves and muscles are purified. If you do *Dhand* and *Bhaitak* (Indian physical exercises) five hundred times a day for five years, they will not, in any way, produce any spiritual experience. Ordinary physical exercises develop only the superficial muscles of the body. One can become a Sandow with a beautiful physique by practising physical exercises. But, Asanas are intended for physical as well as spiritual development.

Spread a blanket on the floor and practise Asanas over it. Use a thin pillow under the head when you do Sirshasana. Wear a Langoti or Kaupin or loin-cloth when you practise Asanas. Avoid using spectacles and too many clothes when you do Asanas.

Those who practise Sirshasana for a long time should take some light tiffin or a cup of milk after finishing the Asana. Be regular and systematic in your practices. Those who practise by fits and starts will not derive any benefit. Regularity in the practice is very necessary if one wants to realise the maximum benefits of Asanas. Generally, people practise for two months in the beginning with great interest

and enthusiasm and then leave off the practice. This is a sad mistake.

Asanas should be done on an empty or light stomach or at least three hours after food. You can advantageously combine Japa and Pranayama during the practice of Asanas. Then it becomes real Yoga. Asanas can be practised on the sandy beds of rivers, open airy places, and by the seaside also. If you practise Asanas and Pranayama in a room, see that the room is not congested. The room should be clean and well-ventilated.

In the beginning of the practice, do each Asana for a minute or two only and then gradually and slowly increase the period as much as you can.

Avoid too much exertion when you do all the Yogic exercises. There must be joy and exhilaration throughout your practices.

Asanas are as many as there are number of species of living creatures in this universe. Here I have given you instructions for a few select Asanas that are very useful for maintaining Brahmacharya. For detailed instructions on nearly ninety Asanas, refer to my book "*Yoga Asanas*".

### Mula Bandha

Press the Yoni (the space between the anus and the generative organ) with the left heel. Contract the anus. Place the right heel at the root of the organ of generation. This is Mula Bandha. Generally this is done along with Jalandhara and Uddiyana Bandha, during the practice of Pranayama. This is done during Puraka, Kumbhaka and Rechaka (inhalation, retention and exhalation).

Mula Bandha is a Yogic Kriya which helps the Yogic student to take the Apana and the sex energy upwards. The tendency of the Apana is to flow downwards. This downward flow of Apana and the sex energy is checked by the practice of Mula Bandha. The Yogic student sits on Siddhasana and takes the Apana and the sex energy upwards by contracting the anus and practising Kumbhaka

or retention of breath. By long practice, the downward seminal flow is checked and semen is sublimated or transmuted into Ojas Sakti or spiritual energy which helps contemplation. This Bandha checks wet dreams and helps in maintaining Brahmacharya. This is practised during Japa and meditation also.

### **Jalandhara Bandha**

Contract the throat. Press the chin firmly against the chest. This is practised at the end of Puraka and at the beginning of Kumbhaka. Next to this comes the Uddiyana Bandha. These Bandhas are something like three stages of one exercise.

### **Uddiyana Bandha**

Empty the lungs by a strong and forcible expiration. Now, contract and forcibly draw up the intestines and also the navel towards the back so that the abdomen rests against the back of the body high up in the thoracic cavity. This Bandha can be practised in a standing posture also. In this case, bend a little forward, resting the hands on the thighs and keeping the legs a little apart. These three Bandhas are a good combination. The description of Nauli Kriya can be taken as the next stage of Uddiyana Bandha.

### **Nauli Kriya**

Uddiyana Bandha can be done in a sitting posture also, but Nauli generally is done while standing. Keep the right leg a foot apart from the left and rest your hands on the thighs, thus making a slight curve of the back. Then do Uddiyana Bandha.

Now allow the centre of the abdomen free, by contracting the left and the right side of the abdomen. You will have all the muscles in the centre in a vertical line. Keep it so as long as you can do it comfortably. Do this much only for a few days.

After some practice, you should contract the right side of the abdomen and allow the left side free. Here you will have all the muscles on the left side only. Again, contract the left side and allow

the right side free. By having such gradual practices, you will understand how to contract the muscles of the central, left and right sides of the abdomen.

Now comes the final stage of Nauli Kriya. Keep the muscles in the centre. Slowly bring them to the right side and then to the left side in a circular way. Do this several times from the right to the left and then do it in the reverse order, from the left to the right. You should always turn the muscles with a circular motion, slowly. You cannot derive the full benefits of this Kriya when you do not do it slowly and gradually. Beginners will feel a slight pain in the abdomen in the first two or three attempts. They need not fear. The pain will vanish after two or three days of regular practice.

### **Maha Mudra**

Sit on the ground. Press the anus with the left heel. Stretch out the right leg. Take hold of the toe with the two hands. Inhale and retain the breath. Press the chin against the chest firmly. Fix the gaze at the Trikuti or the space between the eyebrows. Retain the posture as long as you can. Practise on the other leg also.

### **Yoga Mudra**

Sit on Padmasana. Place the palms on the heels. Exhale slowly and bend forward and touch the ground with your forehead. If you retain the pose for a long time, you can breathe in and out as usual. If you do it for a short time only, retain the breath till you raise the head and come back to your original position and then inhale. Instead of keeping the hands on the heels, you can take them to the back and catch hold of the left wrist with your right hand. This Mudra is useful in keeping up Brahmacharya. It reduces excessive fat in the belly and removes all disorders of the stomach and the bowels. Constipation is removed. The gastric fire is increased. Appetite and digestion improve. If you cannot retain the pose for a long time at one stretch, repeat the process several times. Take rest in the intervals.

### Easy and Comfortable Pranayama

Sit on Padmasana or Siddhasana with an empty or light stomach in your meditation room. Close your eyes. Close the right nostril with the right thumb and draw in the air through the left nostril. Close the left nostril also with the right little and ring fingers and retain the air as long as you can. Then remove the right thumb and exhale very, very slowly. Again, in the same manner, draw in the air through the right nostril; retain it as long as you can; and then exhale through the left nostril. The whole process constitutes one Pranayama. Do twenty in the morning and twenty in the evening. Gradually and cautiously increase the period of retaining the air and the number of Pranayamas also. When you advance in the practice, you can have three or four sittings and you can do eighty Pranayamas in each sitting.

### Bhastrika Pranayama

Sit on Padmasana. Keep the body erect. Close the mouth. Inhale and exhale quickly twenty times like the bellows. Constantly dilate and contract. The practitioner should start with expulsions of breath following one another in rapid succession. When the required number of expulsions, say, twenty for a round, is finished, the final expulsion is followed by the deepest possible inhalation. Retain the air as long as you can keep it comfortably and then very, very slowly, exhale. This is one round of Bhastrika. Take a little rest and then do another round. Do three rounds in the morning and three in the evening. This is a very powerful exercise, beneficial for Brahmacharins. You can do this even when you are standing.

### Hints on Pranayama Practice

Do not take bath immediately after Pranayama practice. Rest for half an hour. Have one sitting only in the morning during summer. If there is heat in the brain or head, apply cooling oil or butter before you take a bath.

Always inhale and exhale very slowly. Do not make any

sound during inhalation. In Bhastrika, do not produce any violent sound. Breathe only through the nose. A neophyte should do Puraka and Rechaka only, without any Kumbhaka, for some days.

You must so nicely adjust the Puraka, Kumbhaka and Rechaka that you do not experience a feeling of suffocation or discomfort at any stage of Pranayama. You must not unnecessarily prolong the period of exhalation. If you prolong the time of Rechaka, the following inhalation will be done in a hurried manner and the rhythm will be broken.

Gradually increase the period of Kumbhaka. Do Kumbhaka for 4 seconds in the first week, for 8 seconds in the second week, for 12 seconds in the third week and so on till you are able to retain the breath as long as you can.

Repeat Om, Gayatri or any other Mantra mentally during the practice. Have the Bhava, feeling, that the Daivi-Sampat such as mercy, forgiveness, love and so on enter your system during inhalation and that all Asuric Sampat or devilish qualities such as lust, anger, greed and jealousy are thrown out during exhalation. When you inhale, feel that you draw energy from the divine source, cosmic Prana, and that your whole body from top to toe is saturated with abundant, fresh energy. Stop the practice when you are seriously ailing.

### Other Methods

Satsanga, dietetic regulations, Mitahara, Sattvic food, fasting, changing the Drishti and other items mentioned before are common to all the students of Hatha Yoga, Bhakti Yoga, Raja Yoga and Jnana Yoga. Some of the important exercises of Hatha Yoga that help you in keeping up Brahmacharya have already been described.

By the practice of the Navavidha Bhakti (nine methods of devotion) viz., (1) Sravana (hearing of the Lilas of God and study of scriptures), (2) Kirtana (singing His Name or glories), (3) Smarana

(constant remembrance of God or the repetition of His Name), (4) Padasevana (worshipping His Lotus Feet), (5) Archana (offering), (6) Vandana (prostrations to the Deity), (7) Dasyam (service unto the Lord), (8) Sakhyam (friendly attitude) and (9) Atma-Nivedana (total surrender), a Bhakta destroys his impure mind and fixes it on Saguna Brahman (Brahman with attributes). By observing Vrata Anushthana (vows), prayers, Manasic Puja (mental worship), Satsanga, etc., a Bhakta becomes free from Kama (desire), Krodha (anger) and other impurities and attains the immortal abode of everlasting peace, bliss and knowledge.

By the practice of Yama, Niyama, Asana, Pranayama and Pratyahara, a Raja Yogi conquers lust, and advances in the Yogic ladder. Yama and Niyama are intended for ethical purity. They are the practice of Ahimsa (non-injuring in thought, word and deed), Satyam (speaking truth), Asteya (non-stealing), Brahmacharya (celibacy), Aparigraha (non-covetousness), Saucha (internal and external purity), Santosha (contentment), Tapas (austerity), Svadhyaya (study of scriptures) and Isvara-pranidhana (surrendering the fruits of actions to God). Pratyahara is the abstraction of the Indriyas (senses) from the sensual objects. The Indriyas are disconnected from the mind. If the mind is withdrawn again and again from the objects and fixed on the Lakshya (object of meditation), Pratyahara will come by itself. This is immensely helpful in keeping up Brahmacharya. By the method of Chitta-Vritti-Nirodha (control of all mental modifications), the students reach the thoughtless state. They do not allow any thought to emanate from the mind.

A Jnana Yogi becomes pure by the practice of Vairagya (indifference to sensual enjoyments), Viveka (discrimination between the real and unreal, permanent and impermanent), Shama (tranquillity of mind), Dama (restraint of Indriyas), Titiksha (power of endurance such as heat and cold), Samadhana (balanced state of mind), Uparati (renunciation), Sraddha (faith in the words of Guru and scriptures), Mumukshutva (keen longing for liberation from the wheel of births

and deaths), Sravana, Manana and Nididhysana. By the repetition of Om (Pranava Japa) and meditation on the sexless pure Atman, evil thoughts will not enter the mind. All Vasanas will perish. The student keeps his mind fully engaged in Vichara.

If you can render your will pure, strong and irresistible by eliminating desires, by eradicating Raga-Dvesha, by reducing your wants and by practising Titiksha, passion will die. Will is a powerful enemy of passion.

### Assertions and Meditations

Sit alone in your meditation room. Close your eyes. Slowly repeat again and again the following formulae. Now, saturate the mind and intellect with these ideas. Your whole system, flesh, blood, bones, nerves and cells should powerfully vibrate with the following ideas:

I am all-purity (Suddhoham)	Om Om Om
Sexless Atman I am	Om Om Om
There is neither lust nor sexual Vasana (subtle desire) in Atman	Om Om Om
Lust is mental Vikara (modification);	
I am a Sakshi (witness) of this Vikara	Om Om Om
I am Asanga (unattached)	Om Om Om
My will is pure, strong and irresistible	Om Om Om
I am fully established in physical and mental Brahmacharya	Om Om Om
I am feeling the purity now	Om Om Om

You can have a sitting at night also. This is general meditation for Self-realisation. Sit for ten minutes. Increase the period to half an hour. Keep up the Bhava (mental attitude) during work also.

Write down on a piece of paper, in bold types, the word **“OM PURITY”** six times. Keep the paper in your pocket.

Read it several times during the course of the day. Fix it also in a prominent place in your house.

Have the word image “**OM PURITY**” clearly before the mind. Remember several times daily the Brahmachari-saints like Swami Vivekananda, Swami Dayananda and their powerful actions. Think over the multifarious advantages of a pure life of Brahmacharya and the disadvantages and evils of an impure life. Never leave the practice. Be regular and systematic. Gradually you will become purer and purer and ultimately you will become an Oordhvareta Yogi. Be patient!

Daily feel: “Through the grace of God, I am becoming better and better, every day, in every way”. This is auto-suggestion. This is another effective method.

### **Cold Hip-bath**

A cold hip-bath is very invigorating and enervating. There is not much difference between a hip-bath and a sitz-bath. A cold hip-bath tones and soothes the nerves of the genito-urinary system and stops nocturnal discharges in an efficacious manner. This is the general nervine tonic as well, as all the nerves are braced up.

Stand up to your navel in a river, lake or tank for half an hour. Repeat Om or Gayatri or any other Mantra. Rub the lower part of the abdomen or belly with a coarse turkish towel or a piece of *khaddar* several times. This can be practised twice daily, morning and evening, in summer season. The bath can be conveniently managed at home in a big zinc tub. Aged persons and convalescents can use luke warm water. Wipe the parts with a dry towel and put on warm clothing. Cold douches, spinal douches and cold shower baths are of immense use in the practice of Brahmacharya. Shower baths can be easily adjusted at home by fixing the spray-apparatus to the tap.

## **Chapter IX**

### **9. BRAHMACHARYA FOR WOMEN**

(SWAMI SIVANANDA)

#### **Brahmacharinis —Ancient and Modern**

In olden days, there were Brahmacharinis in India. They were Brahmavadinis; they discoursed on Brahman. They did not wish to lead the life of Grihastha-Dharminis devoted to a householder's duties. They served the Rishis and sages in their hermitages and did Brahma-Vichara or enquiry of Brahman. King Janasruti placed his daughter at the service of Rishi Raikva. You will find this in the Chhandogya Upanishad.

Sulabha was a very learned lady. She was born in a royal family. She was a Brahmacharini. She was instructed in the religion of emancipation. She observed the practice of asceticism. She was firm in the practices that belonged to the mode of life she led. She was steady in her vows. She never uttered a word without reflecting on its propriety. She was a Yogini. She led the life of a Sannyasini. She appeared before Janaka in his court and had a great discussion with him on Brahma-Vidya or the Science of the Self.

Gargi was also a Brahmacharini. She also was a highly cultured lady. She also had a lengthy discussion with Yajnavalkya on Brahma-Vidya. The dialogue between them comes in the Brihadaranyaka Upanishad.

In Europe also there are many women who are celibate and who dedicate their lives entirely to severe austerity, prayer and meditation. They have their own hermitages. In India there are educated women who lead the life of Brahmacharinis. They do not wish to marry. This is due to the force of good Samskaras of previous births. They give education to the girls in schools. They give free tuition privately to poor girls and train them in sewing and other

household works. They study religious books and practise meditation in the morning and in the evening. They do Kirtan. They keep a daily spiritual diary. They conduct Satsanga classes and Kirtan among women. They train girls in the practice of Asanas and Pranayama. They give discourses on the Gita and the Upanishads. They deliver lectures on the religious subjects. During holidays and on important occasions, they hold religious conferences for ladies on a grand scale for mass spiritual awakening.

Sometimes they visit nearby villages and distribute medicines freely to the poor. They are equipped with the knowledge of first-aid, homoeopathy, allopathy and the bio-chemical system of medicine. They are trained in nursing the sick. There is a highly educated Brahmacharini, who is well-versed in Sanskrit, English and Hindi, who is the head of an institution for girls. She maintains a free private school also for poor girls at her own expense. This is a very noble service indeed.

Such girls and women are really a blessing to the world. They lead a life of purity and self-sacrifice. They enjoy bliss, prosperity and renown here and will also attain the immortal abode of supreme peace hereafter. The world is in need of more Brahmacharinis of this description who can dedicate their lives to service, meditation and prayer.

There was a Maharani in the erstwhile United Provinces who wore simple dress, ate simple food, served Sadhus and poor people and always lived amongst Sannyasins. She had a sound knowledge of the scriptures and she did regular meditation and prayer. She observed Mauna or the vow of silence for months together and spent some time in seclusion and ruled her state also.

There was an educated woman who was an M.B.B.S. Her husband was holding a good position. She used to treat the patients freely. She did not charge any fees for visiting. She did very good service to the society. She was not a job hunter. She was free from

greed. She did medical service for the purification of her heart. She regarded medical service of the poor people as worship of God. She looked after the house and served her husband. She studied religious books and spent some time in meditation, worship and prayer. She was an ideal woman who led a glorious and pious life.

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### **Is Brahmacharya necessary for Women**

An aspirant writes: "I would like to know whether the same theory regarding the formation of Veerya and loss of the same holds good in the case of women also. Are they actually affected to the same extent as men?" The question is an important and pertinent one. Yes, indulgence in the sexual act is exhausting to the female system and a drain upon the vitality as in man. The nervous strain it imposes on the system is very great indeed.

The female gonads, the ovaries corresponding to the testes in the males, produce, develop and mature precious, vital force like semen. This is the ovum. Though the woman does not actually lose this out of her body, as in the case of semen in man, yet, due to the sexual act, it leaves the ovaries and is taken up in the process of conception to form the embryo. And one knows only too well what a strain and drain on strength child-bearing is to a woman. Repeated depletion of this force and the strain of childbirth makes wrecks of healthy ladies, and works havoc with their strength, beauty and grace as well as their youth and mental power. Eyes lose the lustre and sparkle that are indicative of the inner forces.

The intense sensuous excitement of the act shatters the nervous system and causes debility too. Their system being more delicate and high-strung, females are often more affected than men.

Women should preserve their precious vital force. The ovum and the hormones secreted by the ovaries are very essential for the maximum physical and mental well-being of women.



### Message for Women

Women also should observe the vow of celibacy. They also can remain as Naishthika Brahmacharinis like Mirabai and devote themselves to the service and devotion of God. Or they can do Brahma-Vichara like Gargi and Sulabha. They will be styled as Brahma-Vicharinis, enquirers of Brahman, if they adopt this path.

Grihasta-Dharminis or householders among women should observe Pativrata-Dharma or the vow of chastity and should keep Savitri, Anasuya, as their ideal. They should see Lord Krishna in their husbands and realise God. They also can practise all the Kriyas such as Asanas and Pranayamas. They should do vigorous Sankirtan, Japa and prayer daily in their houses. Through Bhakti, they can easily destroy passion, because by nature they are devotional.

Many women of yore had done miraculous deeds and shown to the world the power of chastity. Nalayini, by the power of chastity, stopped the rising of the sun to save her husband's life. Anasuya turned the Trimurtis — Brahma, Vishnu and Mahesvara — into babies when they wanted Nirvana Bhiksha. It is through the power of chastity only that she was able to turn the great deities into babies. Savitri brought back the life of Satyavan, her husband, from the noose of Yama, by her chastity. Such is the power of chastity or Brahmacharya. Women who lead an ideal householder's life with chastity can also become like Anasuya, Nalayini or Savitri.

### A Call to Spiritual Life

O Devis! Do not waste your lives in fashion and passion. Open your eyes. Walk in the path of righteousness. Preserve your Pativrata Dharma. See Divinity in your husband. Study the Gita, the Upanishads, Bhagavata and Ramayana. Become good Grihasta-Dharminis and Brahma-Vicharinis. Bring forth many Gourangas. The destiny of the world is entirely in your hands. You are holding the master-key of the world. Open the door of Elysian

bliss. Bring Vaikuntha in your home. Train your children in the spiritual path. Sow the spiritual seed when they are young.

O Devis of the world! Should you not strive for the higher life, the grand, the sublime, the only real life in the Soul? Is it sufficient if you are satisfied with the petty material necessities of life on earth? Do you remember what Maitreyi said to Yajnavalkya? "What shall I do with the wealth of this whole world if thereby I would not become immortal?" said she to her husband. How many ladies of this world will be bold enough to assert this wise saying of the Upanishadic ideal of a woman?

To chain themselves with the bondage of Samsara is not the birthright of the mothers and sisters of the world. To get stuck up in family, children and relatives is not the ideal of courageous and discriminative women. Every mother of the world should realise her responsibility to awaken herself, her children, her family and her husband, to the true light and splendour of spiritual life. What a glorious mother was Madalasa! Did she ask her children to study up to the post-graduate examination, and then seek for some employment? "*Suddhosi, Buddhosi, Niranjanosi, Samsara Maya Parivarjitosi* — You are pure, you are consciousness, you are taintless, you are devoid of the Maya of Samsara" — such was the Advaitic instruction which Madalasa gave to her children when she rocked them in the cradle. How many mothers of the present-day world have got the fortune to teach their children such profound knowledge? On the other hand, the present-day mothers would try to crush the spiritual tendency of their children even if it is found in them in a microscopic state! What a sad and pitiable condition! Wake up, O mothers, sisters! Wake up from your deep sleep. Recognise your responsibility. Spiritualise yourselves. Spiritualise your children. Spiritualise even your husbands, for you are the makers of the family! Remember how Chudala illumined her husband. You are the makers of the nations! You are the builders of the world! Therefore, spiritualise yourselves. Assert in yourselves

the spirit of Sulabha, Maitreyi, Gargi. Do not be cowardly. Come out of your fleshy homes — the homes of delusion, the homes of vanity!

Be you all real Sannyasinis and bring real glory, real greatness, for that is real boldness and courage, that is real wisdom and understanding. A woman is not a woman if she is devoid of spiritual fire in her, if she is ignorant of a higher life in the Soul. A woman's duty is not merely family; her duty is also to transcend the family. Her duty does not lie in saris, bangles, jackets, powders and scents. Her duty does not lie in getting employment for her children. Her duty is also concerned with the Self, the Atman, the Brahman. Such a woman is a real symbol of God. She is to be adored, she is to be worshipped!

## Chapter X

### 10. BRAHMACHARYA FOR HOUSEHOLDERS

(SWAMI SIVANANDA)

It is beyond all doubt that a life of Brahmacharya is glorious and marvellous. At the same time, a life of moderation in the household life is equally good and helpful for spiritual growth. Both have their own advantages. You must have great strength to tread the path either way.

If a man leads a life of celibacy even in his householder's life and has copulation occasionally for the sake of progeny only, he can bring forth healthy, intelligent, strong, beautiful and self-sacrificing children. The ascetics and savants of ancient India, when married, used to follow this excellent rule very carefully and also used to teach, by practice and precept, how to lead the life of a Brahmachari even as a householder. Our ancestors indeed followed the ascetics in creating progeny for the defence of the motherland and for other ennobling works of the nation. Those who have read Srimad Bhagavata know the lives of Devahuti, daughter of Manu, and her husband Kardama Rishi. Kapila Muni, the founder of the Sankhya philosophy, was born of Devahuti after Kardama Rishi visited her once to give her a son. Parasara visited Matsyagandhi to bring forth Sri Vyasa, founder of the Vedanta philosophy.

Great Rishis of yore were married, but they did not lead the life of passion and lust. Their life of Grihasthashram was a life of Dharma only. If it is not possible for you to emulate them to the very letter, you will have to keep their lives before you as landmarks, as an ideal for emulating, and you must tread the path of Truth. Grihasthashram is not a life of lust and loose living. It is a strict life of selfless service, of Dharma, pure and simple, of charity, goodness, kindness, self-help, and all that is good and all that is helpful to

humanity. If you can live such a life, the life of a Grihasthi is as good as the life of a Sannyasin.

### **What is Brahmacharya in Married Life?**

Lead a well-regulated, moderate married life. Even as a householder you can be a Brahmachari, by sticking to the principles of Grihastha Dharma, by moderation and regular worship of God. Marriage should not in any way lead you downwards in your spiritual path. You should keep the spiritual fire ever blazing. You should make your wife also understand the real glory of a spiritual life. If both of you observe Brahmacharya for some time and then avoid excesses, she will give birth to robust children who will be the pride of the country. Conserved energy can be used for higher spiritual purposes. Prevention of frequent maternity will preserve your wife's health too.

Brahmacharya in Grihasthashrama is absolute moderation in sexual intercourse. Householders are allowed to visit their wives once in a month at the proper time without the idea of sexual enjoyment just to get progeny to keep up the line. This is also Brahmacharya Vrata. They are also Brahmacharins.

Householders should ask their wives also to observe fasts and to do Japa, meditation and other practices which will enable them to keep up this Brahmacharya Vrata. They should train their - wives also in the study of the Gita, the Upanishads, the Bhagavata and the Ramayana and in diet regulation.

If you want to practise Brahmacharya, think and feel that your wife is your sister. Destroy the idea of husband and wife and develop the idea of brother and sister. You both will develop pure and strong love, because the impurity of lust will be removed. Talk to your wife always on spiritual matters. Narrate to her stories from the Mahabharata, the Bhagavata. Sit with her on holidays and read some religious book. Gradually her mind will be changed. She will

take interest and delight in spiritual practices. Put this into practice if you want to get rid of the miseries of Samsara and enjoy the eternal bliss of the Soul.

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### **When the Wife Becomes the Mother**

As soon as a son is born to you, your wife becomes your mother, because you yourself are born as the son. A son is nothing but the energy of the father. Change the mental attitude. Serve your wife as the World Mother. Start spiritual Sadhana. Destroy passion. Every morning, as soon as you get up from bed, touch your wife's feet and prostrate before her, taking her for Kaali or the World Mother. Do not feel ashamed. This practice will remove the idea of 'wife' from your mind. If you cannot do the prostration physically, at least do it mentally.

As soon as a child is born, man must give up lust. He must observe celibacy. He must treat his wife as his own mother. When once this thought is brought foremost in the mind, how can he, even when the child dies, change his mental outlook and think of his wife with a lustful look? This is a great Sadhana for the householder. If a child is not born, it is not advisable to marry a second wife. Both husband and wife may then pursue the spiritual path jointly, observing celibacy.

### **Living a Life of Spiritual Partnership**

Says Manu: "The first-born child is born of Dharma and the rest of Kama or lust. The sexual act for mere pleasure is not justifiable". Thirsty aspirants who are treading the path of Self-realisation, who are householders above forty years of age, should give up contact with their partners in life. Because, a sexual contact revives all bad ideas and gives them a new lease of life. Marriage should now be considered a God-ordained holy alliance of two souls for the complete divinisation of their nature and for realising

the goal of life — God-realisation — through a well-ordered Dharmic Grihastha life. The husband and the wife should, from now on, observe perfect physical Brahmacharya, if they want rapid spiritual progress and Self-realisation in this very birth. There are no half-way measures in the spiritual path.

An aspirant complains, “As I continue meditation, layer after layer of impurities are rising from the subconscious mind. Sometimes they are so strong and formidable that I am bewildered as to how to check them. I am not perfectly established in Truth and Brahmacharya. The old habits of speaking lies and lust are still lurking in me. Lust is troubling me vigorously. The very idea of a woman agitates my mind. My mind is so sensitive that I am not able to hear or think of them. As soon as the thought comes in the mind, the meditation and also the peace of the whole day is spoiled. I advise my mind. Coax it. Frighten it. But, it is of no avail. My mind revolts. I do not know how to control this passion. Irritability, egoism, anger, greed, hatred, attachment, etc., are still lurking in me. As far as I have analysed the mind, lust is my chief enemy and it is a very strong one too. I request you to be kind enough to advise me as to how to get rid of the same.”

The mind will again and again try to do some mischief inwardly. It is very diplomatic. It is very difficult to find out its ways and secret underground operation. It demands a suitable intellect and carefully repeated introspection and vigilant watch. Whenever the mental image of a woman crops up in your mind with evil thoughts, repeat mentally “*Om Sri Durga Devyai Namah*” and do mental prostration. Gradually old evil thoughts will die. Whenever you see any woman, entertain this Bhava and repeat this mentally.

Are you a householder above forty years of age? Then, you must become a perfect Brahmachari now. Your wife also must observe fast on Ekadasi. Do not say now, “Swamiji, what can I do? I am a householder”. This is a lame excuse. How long do you want to remain

as a passionate householder? Is it till the end of life? Is there not a nobler mission in life than eating, sleeping and procreating? Do you not want to enjoy the eternal bliss of the Self? You have tasted enough of the mundane pleasures. You have passed the stage of a householder. I can excuse you if you are a young man, but not now. Now get ready for the stage of Vanaprastha and mental Sannyasa while remaining in the world. Colour your heart first. This will be a noble life indeed. Prepare yourself. Discipline the mind. Real Sannyasa is mental non-attachment. Real Sannyasa is destruction of Vasanas, ‘I-ness’, ‘mine-ness’, selfishness and Moha for children, body, wife and property. You need not retire into the Himalayan caves. Attain the above state of mind. Live in the world with family and children amidst peace and plenty. Be in the world, but be out of the world. Give up worldliness. This is real Sannyasa. This is what I really want. Then you will become a King of kings. I am shouting at the top of my voice like this for many years, but only very few persons follow my teaching.

A good wife, a worthy jewel, is the materialisation of the Lord’s infinite grace for one who treads the Pravritti Marga. Harmony in every walk of life is a rare gift of the Lord to a couple. Each partner should be to the other a true companion in every sense of the term. Grihastha Ashrama is a safe rung in the ladder of evolution to Godhead. Follow the scriptural laws and enjoy infinite bliss. True union can be established on the spiritual basis. Both of you should aspire to realise the common goal of life — God-realisation. When the couples who live around you vie with one another in materialism, and in their individual capacity, to drag each other down, both of you should compete with each other in advancing rapidly in spiritual Sadhana. What a novel competition! What a blessing it is to have such a competitor as the life-partner!

### Instructions for Householders

Strictest regulation of sexual life, and a rigid practice of non-

violence are necessary if you want to have progress in the spiritual path.

If you use contraceptives, you will never learn the virtue of self-restraint. He who uses contraceptives is an immoral man. Learn the virtue of self-restraint. The use of contraceptives will sap your vitality.

There is an intimate connection between self-control and the control of the palate or tongue. He who has controlled the tongue has already controlled all the other organs.

Continence is not harmful. It conserves energy. It gives immense strength and peace. Sexual indulgence leads to moral and spiritual bankruptcy, premature death, and loss of faculties, talents and capacities.

Passion for the flesh or body is not pure or real love. It is only Moha or infatuation born of ignorance. You do wicked deeds and kill your soul on account of this passion.

Kill this passion through the practice of purity or Brahmacharya. You will enjoy everlasting peace of the immortal soul.

### **Birth-control**

Mahatma Gandhiji writes as follows in 'Harijan':

There is nothing in our society today which could conduce to self-control. Our very up-bringing is against it. The primary concern of parents is to marry their children anyhow so that they may breed like rabbits. If they are girls, they are married at as early an age as they conveniently can be, irrespective of their moral welfare. The marriage ceremony is one long drawn-out agony of feasting and frivolity. The householder's life is in keeping with the past life. It is a prolongation of self-indulgence. Holidays and social enjoyments are so arranged as to allow one the greatest latitude for

sensuous living. The literature that is almost thrust on one generally panders to the animal passion. The most modern literature almost teaches that indulgence in it is a duty and total abstinence a sin.

### **Methods of Self-control**

Is it any wonder if control of the sexual appetite has become difficult if not almost impossible? If then birth-control through self-restraint is the most desirable and sensible, and totally harmless method, we must change the social ideal and environment. The only way to bring about the desired end is for individuals, who believe in the method of self-control, to make the beginning themselves and with unquenchable faith to affect their surroundings. For them the conception of marriage has, it seems to me, the greatest significance. A proper grasp of it means a complete mental revolution. It is not meant merely for a few select individuals. It is presented as the law of human species. Its breach reduces the status of human beings and brings swift punishment in the shape of multiplicity of unwanted children, a train of ever-increasing diseases, and disruption of man as moral being responsible to his Maker.

Birth-control by contraceptives, no doubt regulates, to a certain extent, the number of new-comers and enables a person of moderate means to keep the wolf from the door. But the moral harm it does to the individual and society is incalculable. For one thing, the outlook upon life for those who satisfy the sexual appetite for the sake of it is wholly changed. Marriage ceases to be a sacrament for them. It means a revaluation of the social ideals hitherto prized as a precious treasure. No doubt this argument will make little appeal to those who regard the old ideals about marriage as a superstition. My argument is only addressed to those who regard marriage as a sacrament and woman not as an instrument of animal pleasure but as mother of man and trustee of the virtue of her progeny.

### **Other Methods Useless**

My experience of self-control by fellow workers and myself

confirms me in the view presented here. It assumes overwhelming force from the discovery in a vivid light of the ancient conception of marriage. For me Brahmacharya in married life now assumes its natural and inevitable position and becomes as simple as the fact of marriage itself. Any other method of birth-control seems useless and unthinkable. Once the idea that the only and the grand function of the sexual organ is generation, possesses men and women, union for any other purposes they will hold as criminal waste of the vital fluid and consequent excitement caused to man and woman as an equally criminal waste of precious energy. It is now easy to understand why the scientists of old have placed such great value upon the vital fluid and why they have insisted upon its strong transmutation into the highest form of energy for the benefit of society. They boldly declare that one who has acquired a perfect control over the sexual energy strengthens the whole being, physical, mental and spiritual and attains powers unattainable by any other means.

Let not the reader be disturbed by the absence of many or even any living specimen of such giant Brahmacharis. The Brahmacharis we see about today are very incomplete specimens. At best they are aspirants who have acquired control over their bodies but not their minds. They have not become proof against temptation. This is not because Brahmacharya is so difficult of attainment. Social environment is against them, and the majority of those who are making an honest effort unknowingly isolate the control of the animal passion from all other passions, whereas the effort to be successful must include control over all passions to which man is a prey. Whilst Brahmacharya is not impossible of attainment by the average man and woman, it must not be supposed that requires less effort than that required by an average student who has set his heart upon becoming a master of any one of the sciences. Attainment of Brahmacharya, in the sense here means mastery of the Science of Life.

### **Continence Not Harmful**

Sri Lionel Beale, Professor of the Royal College in London, says: "Sexual abstinence has never yet hurt any man. Virginity is not too hard to observe, provided that it is the physical expression of a certain state of mind."

Professor Csterbu concurs with Beale by saying: "The sexual instinct is not so blindly all-powerful that it cannot be controlled and even subjugated entirely by moral strength and reason. He must know that robust health, ever-renewed vigour will be the reward of this voluntary-service."

Sir Andrew Clark also agrees that "Continence does not harm; it does not hinder development, it increases energy and perception."

That continence as a fitting remedy for birth-control has been emphasised by the noted American Communist, Joseph H.J. Spenglar. He says, "Moral restraint offers a salutary solution to the problem of over-population."

Gandhiji answered his critics through the example of his personal life. In his autobiography, written in the "Twenties" he says: "I took the vow of Brahmacharya in 1906, I launched forth with faith in the sustaining power of God. The more or less practice of self-control has been going on since."

Gandhiji was a man of experience, and whatever he spoke was from his experience only. His was not an arm-chair philosophy. He emphasised that continence was the prime qualification for success in all achievements in every walk of life: "I hold that a life of perfect continence in thought, speech and action is necessarily meant for reaching spiritual perfection." Brahmacharya means perfect control over all the sense-organs. For the perfect Brahmachari nothing is impossible.

Though it is quite obvious that strict celibacy, as emphasised

by Bhishma, Hanuman and Lakshmana in the scriptures, is not possible for the masses, but it is essential for their physical, moral and spiritual growth. They should have a well-restrained and sacred marital relationship. Bernard Shaw, a highly intellectual and a profound spiritual personality, but an atheist and a non-believer in organised religions as accepted by the majority of the masses, voiced the universally accepted truth: “Unless we restrain desire, we destroy ourselves.”

Not satisfied about prospects of self-restraint as an effective means in restricting the growth of population, the epicureans protested that though self-restraint as an ideal was laudable, it certainly did not give a solution to birth-control, as even a single break in one's continence inside a year did not guarantee (as though their virtuousness confirmed it) an escape from conception. The householders can personally verify this and themselves arrive at the conclusion. Indeed, we have every reason to believe that a clean, regulated and disciplined household life could, to a very large extent, solve the problem of over population. There is no doubt about it.

### **Self-restraint and the Problem of Over-population**

Self-restraint and mastery over the sex-impulse have been the key-note of India's culture from the earliest period of her history. The soundness of India's moral foundation is the secret of her sustenance through many a stormy invasion of alien cultures. Restraint of sex-urge leads to the restraint of other impulses.

Rapid increase in our country's population and shortage of food, thereby involving colossal expenditure in importing food grains from foreign countries, have compelled the national leaders to launch a vigorous campaign for birth-control and planned parenthood. The press and documentary films as well as a few newly opened birth-control clinics are now advocating the necessity of restricting the growth of the population and many high-ranking leaders and writers are over and again emphasising its inevitability if the nation is to survive.

## **IMPORTANCE OF *BRAHMACHARYA***

**(Swami Chidananda)**

Radiant Immortal Atman,

Blessed Divinities,

You want to build a house or buy a motor car. If you earn thousand rupees and spend away thousand rupees, when will you buy a motor car or build a house ? You will always remain at the same level. It is a simple matter. If you want to do something with money or earning, you have to spend a little and also save a little. If you do not preserve and conserve, how can you accumulate money and do anything with it.

Similarly, you have got a certain power; it is being spent in various directions, in doing various things. Sex activity is one of the several activities and if the power is frittered away in that channel then you become bankrupt — energy-wise and intellect-wise you become bankrupt. Therefore, the simple rationale of *Brahmacharya* is, if we want to make use of that energy for some special attainment, it has to be safeguarded, preserved, conserved, and when it becomes sufficiently concentrated, achievement is possible. If you go on frittering it away, you are always in state of debility. So the rationale of *Brahmacharya* is a moderation in all activities, all expenditure.

*Brahmacharya* does not simply mean the regulation of sex-energy only; it means regulation of tongue, sight, ears, all activities, all energy potentials of the body should be rationally utilised, and the basic principle is preservation, conservation, accumulation and then utilisation for higher purposes. So in three *Ashramas* - *Brahmacharya Ashram*, *Vanaprastha* and *Sannyasa Ashrama*, it means absolute abstinence. But in the second *Ashrama*, the stage of the householder or family man, the expression of sex energy is given its place, it is regarded as proper and legitimate, but there also you are expected to be moderate and rational. The sex force is to be used to keep the

family line unbrokenly going. This much is to be realised.

We have inherited the obsession of the west; they have given so much exaggerated focus upon the sex aspect of the body. But if you think for a little while, you find that the sex *Indriya* is primarily only a sanitary device for the body — to eliminate the waste material. Every day it has to do that, otherwise the body will be full of toxins. An architect, who builds a house, makes a design and first of all makes a provision for drainage in the lavatory and in the bathroom. From the time of the birth of the physical body until it is cremated or buried, these outlets are a drainage system — liquid drainage and solid drainage. That is the real function and the progeny aspect is the specialised occasional function of the sex organ. Primarily the sex organ is not a sex organ but an elimination organ for keeping the cleanliness of the body by urination.

Therefore if we have the right perspective of the body and its various parts, then we will not be obsessed with the sexual aspect of this particular *Indriya* because we understand that the sexual function is only a specialised function meant for co-operating with *Prajapati Brahma* who created this universe. It is a very sacred function, where he asks us to see that we do not put an end to His creative activity but keep up the progeny; and it is present in the entire universe created by *Brahma*. This biological process is built into all forms of life in order to keep up the continuity of the phenomenal universe. So if we have the right perspective about it, we can understand *Brahmacharya* and its rational necessity.

Moreover, this sex force is also one aspect of *Para Shakti*. The cosmic force of *Bhagavati* is present in all living beings as sex force, without which no continuity is possible. The other purpose of this energy is to attain success in life in all the various directions. If you have *Brahmacharya*, you can become a master musician, if you are a musician. If you have

*Brahmacharya*, you can become a master artist, if you are an artist. If you have *Brahmacharya*, you can become a master scientist, if you are a scientist. If you have *Brahmacharya*, you can become a master physical culturist, if you are a physical culturist or gymnast. If you are a student, you can become a top student if you have got the power of *Brahmacharya*. Because the energy potential is one, and if you preserve it, you can direct it in your particular specific fields of endeavour and achievement. That is the essence of *Brahmacharya*.

*Hari Om Tat Sat !*

(Source - DLS, Rishikesh Booklet, 2016 - "Give Your Mind to God")

### **Books suggested for further study**

1. Practice of Brahmacharya — Swami Sivananda
2. The Role of Celibacy in the Spritual Life — Swami Chidananda

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